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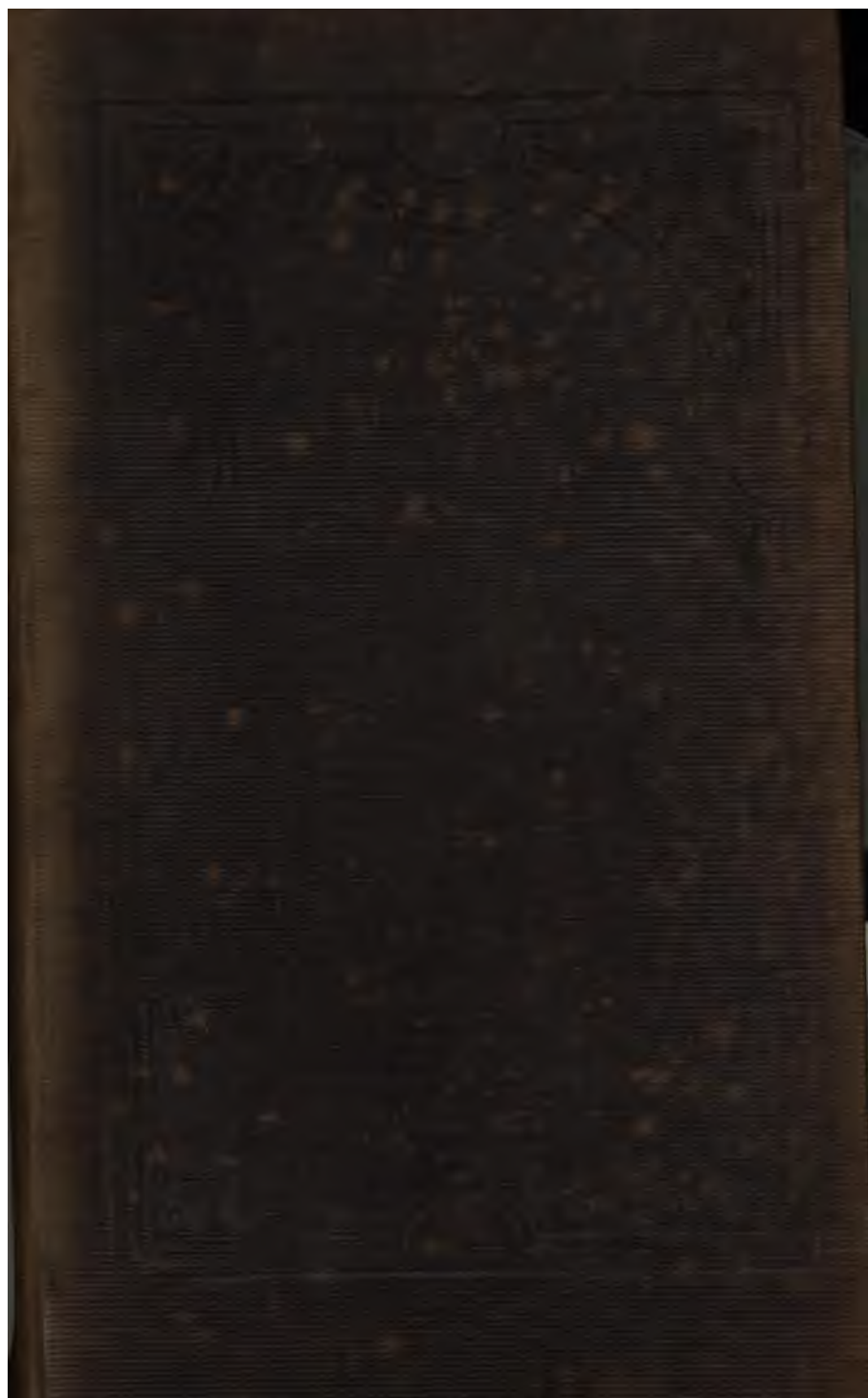
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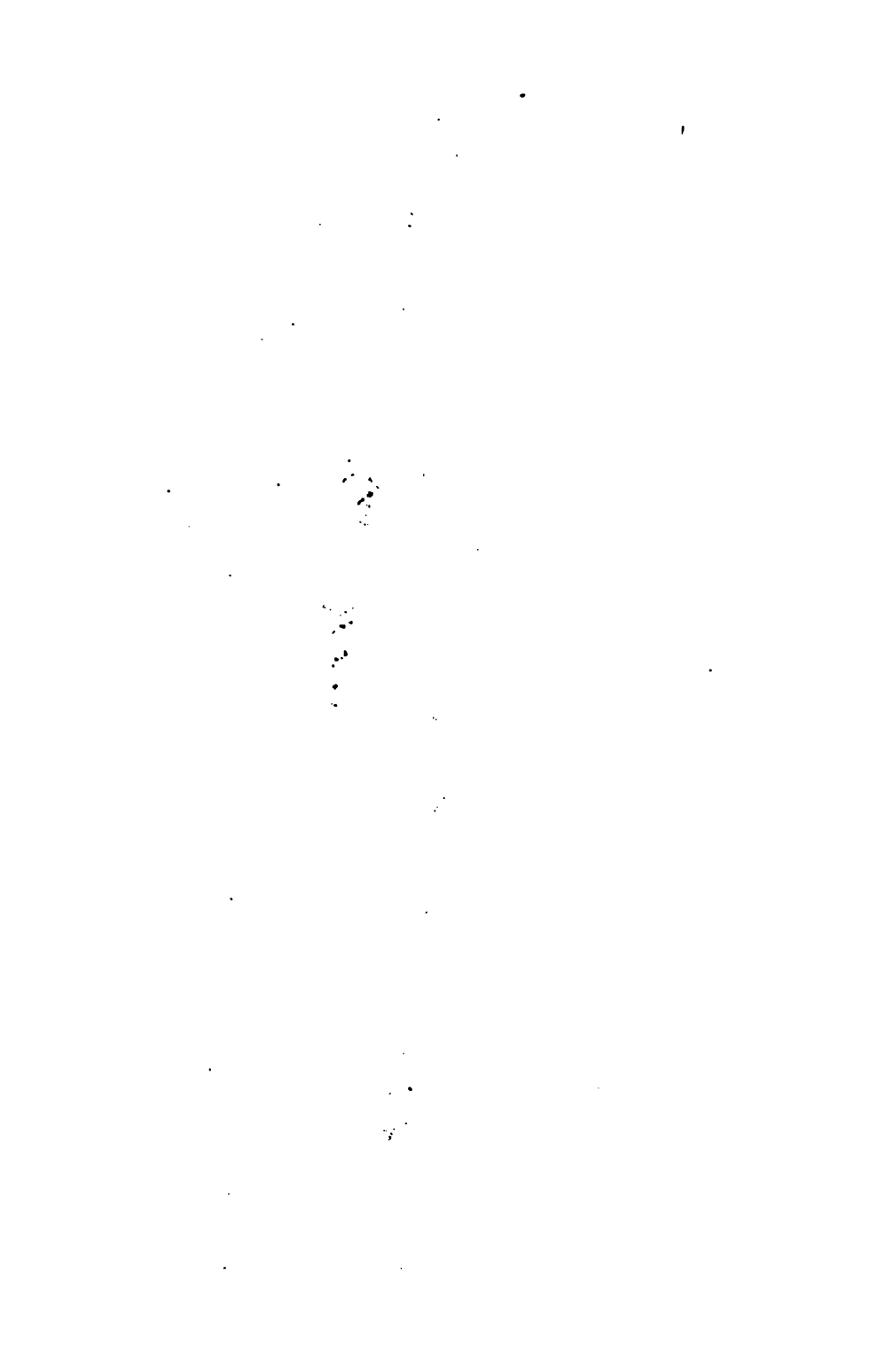
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MILLENNARIANISM

UNSCRIPTURAL;

OR A

GLANCE

AT SOME OF

THE CONSEQUENCES OF THAT THEORY.



*"Before adopting such a principle of interpretation, let us observe the
CONSEQUENCES of its application."*

BEGG.

LONDON:—WILLIAM CROFTS,

19, CHANCERY LANE.

MDCCCLXXXVIII.

423.

T. C. JOHNS,
Red Lion Court, Fleet Street.

PREFACE.

No man is pleased to be charged with failure, even as to an object which he had not aimed to accomplish. The Author, therefore, among other more obvious reasons, has this also for giving a brief explanation of his design in the following little Work :—

1. He will first express what his design *is not*. It is neither to state, nor to defend, anti-millennarian interpretations of particular passages of Scripture, alleged by Millennarians to be favourable to their cause. When such happen to lie in the way of the general reasoning of the Author, he occasionally does so ; but, strictly speaking, this forms no part of his immediate object.

Neither is it to refute the arguments adduced by Millennarians, generally, in support of their Theory ;

but only briefly to shew the fallacy, or irrelevancy, of those particular arguments, or objections, which the Author supposed might possibly be urged against his own reasonings, as they appear in the work.

2. What the Author's object really *is*—It is his design to shew, that the consequences flowing, either directly or indirectly, from the Millenary Theory, are opposed to certain important truths and principles, distinctly recognised by Scripture ; some of which are admitted by Millennarians themselves.

In pursuing the course now marked out, it is assumed that the Reader will possess some knowledge of Millennarianism, in its general outline.

The *consequences* to which he has just adverted, are such as the Author firmly believes flow, more or less directly, either from the positive allegations, or recorded reasonings, or concessions (sometimes, perhaps, inadvertent concessions) of Millennarians—*consequences*, of incongruous, anomalous, prodigious, and even of a terrific character—*consequences* incompatible with the nature and design, both of Judaism

and Christianity—*consequences*, in particular, seriously infringing, if not subversive of, the Mediatorial Economy—*consequences* repugnant to the explicit testimony of Scripture, as to the resurrection and judgment of the human race ; the ultimate abode of the righteous ; and the final doom of the world — *consequences*, in short, irreconcilable with express declarations of our Lord himself.

Should any person condescend to notice this little Work, in the way of reply, the exposition of the Author's design, above given, will, of course, require, that such person should shew either—

I. That no such consequences as those imputed by the Author, legitimately flow, either *directly* or *indirectly*, from Modern Millenarianism ; or,

II. That those consequences do not constitute a sufficient reason for rejecting the modern Millenary Hypothesis ; and, therefore, that the same person may *consistently* admit the *consequences*, and retain the *hypothesis*.

The Author is far from denying the power of the Almighty to accomplish *such events*, and at *such times*, as Millennarians anticipate and allege; provided such exercise of his power be consistent with his infinite wisdom, and with the Scriptures. But his argument goes to shew, that it would be repugnant to *loth*; therefore, that it cannot be, either scripturally or reasonably, expected, that he will so employ his power; and, consequently, that the expectations of Millennarians are fallacious.

The Author hopes he has not, in the execution of the following work, exposed himself to the charge of making the supposed advocate of the Millenary Theory, a feeble representative of the respectable body whose cause he attempts to plead. Far, indeed, was it from his intention to execute any such unworthy design. On the contrary, it has been his *endeavour* to do full justice both to the judgment and to the sagacity of Millennarianism. He has attributed to the *supposed Advocate* of that system, such arguments and objections, as it appeared to him, might naturally occur to any mind accustomed to reflect. Some of these will be instantly recognised by such as possess only a

slight acquaintance with the subject under discussion ; for the rest, the Author must, of course, hold himself responsible. In the instances wherein the advocate of Millennarianism remains silent, the Author judged that nothing which is at all even *feasible* could have been offered ; and therefore that in *not allowing its advocate to speak*, he conferred on him, at least, the credit of prudent caution, if not of wisdom. If, however, after all his endeavours, the abettors of the Millenary Theory shall think that the Author has not done full justice either to their penetration, or to their power of argumentation, he will, of course, justly stand exposed to that moderate degree of chastisement, which, in such a case—especially as it will be also one of ignorance or of inability on his own part—it may consist with candour and charity to inflict.

As there is considerable difference of opinion among Millennarians on *particular points* of this controversy, the Author wishes it to be understood, that he by no means intends to impute to the advocates of the Theory in question, indiscriminately, every statement comprehended within the range of modern Millennarianism. *All* Millennarians, however, as the desig-

nation is now received, may fairly be regarded as holding *the pre-millennial advent of our Lord Jesus Christ*; and, together with this doctrine, all those views of the meaning of particular passages of Scripture which, in reference to the pre-millennial advent, are necessary to give some degree of consistency to their hypothesis.

In employing the usual designations, *Millennium*, *Millennarians*, &c. the Author adopts the terms as generally used in the present discussion, and as having, to a certain extent, a definite import; but it is obvious that they do not EXCLUSIVELY belong to those individuals who are now called *Millennarians*. The great bulk of Christians expect a Millennium, or future period of time, during which religion and piety will universally and remarkably prevail among the inhabitants of the earth. For this reason, those persons who hold the specific views, as to the Millennium, which are opposed in the following pages, would, as it appears to the Author, be more appropriately designated **ULTRA-MILLENNARIANS**.

In several instances, in the course of the present

work, the same passage of Scripture is quoted more than once in the course of the same Conference; but the attentive reader will perceive, as indicated by the words in such passage marked by italics, that when repeated, it is in proof of some other distinct point of the general argument.

Should this little Work tend, in some degree, to detach any pious, especially if also learned and influential, persons, from the pursuit of a study which the Author has been led to consider as injurious both to the personal religion of individuals, and to the interests of Christianity generally, and to devote their valuable talents and time, in that *additional* proportion, to objects unequivocally useful and profitable; should it also tend to remove, at least, one obstacle out of the way of Christian unity, and to lead one portion, at least, of the Church of Christ, to recognise more distinctly, and to appreciate more highly than heretofore, a most important part of our Lord's mediatorial work, *viz.* that of his Priestly Office—the Author will consider the labour he has bestowed on the following pages, richly and abundantly rewarded.

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INTRODUCTION.

THE individual designated in the following pages, "our INQUIRER," having frequently heard allusions made to Millennarianism, felt desirous to obtain some knowledge of that theory; and, with this view, pursued his inquiries, by means of books, and conversations with friends, until he had, in some measure, satisfied his curiosity. What, however, he heard and read, produced no impression upon his mind favourable to the system; but, on the contrary, tended to impress him with a strong persuasion of its utter fallacy.

Under this conviction, he is, in the following pages, supposed to hold several conversations on the subject with an intimate friend, who had some years before embraced Millennarianism; after having, for a considerable time previously, opposed it with great zeal and perseverance.

To avoid the formality and prolixity of regular dialogue, only the more material parts of their

conversations are here given. These embrace the substance of what our INQUIRER advanced as to the impressions which had been made on his mind by his *previous* inquiries—the remarks and objections of his MILLENNARIAN FRIEND—and his own replies.

Our INQUIRER, before he commenced the first conference, observed that, in endeavouring to settle any question resting, or supposed to rest, solely upon Scripture testimony, we are not always necessarily confined to the interpretation of particular passages or texts. It may, sometimes, be a desirable course, in reference to a disputed point, to inquire which opinion does the least violence to certain established and generally-admitted principles; and it appeared to him, that Millennialism might be advantageously tried by this test. With the permission, therefore, of his Millennialian Friend, he would in the ensuing conferences pursue chiefly this line of argument. Our INQUIRER then proceeded to observe, that among other general truths taught in the Scriptures, the following were either plainly revealed in, or legitimately deducible from them, and it was his intention to consider them in their order, as they are respectively affected by the modern Millennialian hypothesis.

I. That the earth was created to be inhabited only by one race of intelligent beings, viz. that which has always heretofore dwelt thereon and now inhabits it; that all intelligencies who may in future inhabit it will be physically and morally constituted as the race of mankind now is, and since the fall of our first parents, ever have been constituted; that external nature is strictly adapted only to such a race of intelligent beings; and that the earth has been given to mankind, and to no intelligent beings of any other order or constitution.

II. That all the plans of the Divine Being, revealed in the Scriptures, so far as the earth is concerned, have relation to a race so constituted, and, of course, to no intelligent beings, differently constituted.

III. That God, in the dispensation of Christianity, has provided a perfect scheme of moral agency and means, for the spiritual benefit of this race; and that these have been, to a less or greater extent, in operation since its origin, and will continue to be so until the end of time.

IV. That an essential and a most important part of this scheme consists in the intercessory work of Jesus Christ, as our High Priest and Mediator, at the right hand of the Majesty on high.

V. That the Gospel, through the intercession and under the rule of Christ, by the influence of the Holy Spirit, and the divine blessing on the human instrumentality employed by Him in the work, will be the only means of spreading among the inhabitants of the earth that knowledge, holiness, felicity, and glory, which will alone constitute the Millennary state of the Church.

VI. That there will be only one resurrection of the dead, and that this resurrection will comprehend *all* the righteous and wicked dead, who shall have died from the beginning of the world until the day of Final Judgment.

VII. That, at the day of Final Judgment, every human being who has ever lived, or may be then living on the earth, will appear before the judgment-seat of Christ, to be judged according to that which he hath done in the body, whether it be good or whether it be evil.

VIII. That at, or immediately after, the Final Judgment, the earth having been defiled by sin, and dishonoured by universal rebellion against the authority of its Creator and Governor, will be literally destroyed by fire; and the two classes which had constituted the great mass of its inhabitants, including all nations and ages, will "go away" to their appointed places of happiness or misery, viz. the righteous to heaven, the wicked to hell.

The belief of these among other more or less important Scripture truths, had generally prevailed among Christians in almost every age of the Christian Church, and is *usually* impressed upon the minds of unbiassed readers of the Scriptures.

Our INQUIRER said, it was not his intention to attempt a systematic, and full discussion of the subject thus marked out, or to point out all the ways in which the Millennarian hypothesis affects the generally-acknowledged Scripture truths he had enumerated, but only to notice a few of these; although in what may be advanced (said he) methodical arrangement will not be altogether disregarded.

Our Inquirer then said, before I proceed to the subject of our first Conference, I must take leave to enter my humble protest against that species of reflection which is, not unfrequently, but, I think, always undeservedly, cast upon the pious opponents of Millennarianism, as though, in adverting to the great improbabilities of that hypothesis, they limited the power of the Almighty, and assumed to themselves the prerogative of determining *what is*, and *what is not* consistent with his infinite power to perform or infinite wisdom to prescribe.

I need scarcely say, (added he) that in adverting to the consequences of that system, nothing can be farther from my mind than any such design. But if contemplating the character of God, and that of his moral government, as revealed in the Scriptures, and manifested in the works of creation and the events of providence, I behold nothing but what is befitting the infinite attributes of the Supreme, as represented in his word; and I find a scheme presented to the attention of the Church of Christ, as possessing powerful, if not imperative, claims to its reception—a scheme which appears to me to reflect on those high attributes of his Being, am I not to be allowed, with a reverent mind and in a temperate manner, to state the reasons which induce me to entertain that opinion? If, in so doing, I pursue an inquiry which brings out to view consequences of an incongruous or prodigious character; consequences from which an enlightened and pious mind cannot but recoil; surely these painful exposures are justly attributable, not to me who trace the consequences of the system, but to those who had rendered the investigations that lead to such exposures, necessary.

INTRODUCTORY CONFERENCE.

As our INQUIRER proposed, in the first instance, to produce a list of the several classes of intelligencies who, according to the Millenary hypothesis, will inhabit the earth during the pre-millennial era, he felt desirous to have a difficulty solved which met him at the very threshold of the subject, viz., whether there will be any human inhabitants at all dwelling on the earth during that period? His difficulty (he said) arose from considering that particular opinion of Millennarians, which assigns to the conflagration of the world a date antecedent to the commencement of the Millennium; and which opinion they, in part, found on St. Peter's prediction relative to that awful catastrophe. Our Inquirer said, according to the usual interpretation of that prophecy no difficulty at all appeared. But, if the general conflagration is to take place *antecedently* to the Millennium, the difficulty appeared to him insurmountable. Indeed, even on the supposition of there being only a superficial renovation of the earth by means of fire, it was to him utterly inconceivable how the human race should be able to avoid total destruction. His MILLENNARIAN FRIEND said, in reply, that all the wicked would certainly be consumed,

but that all the righteous would escape. Our INQUIRER then asked in what way he supposed the righteous would escape? In reply to this question, his friend said, that, although he did not think it was incumbent upon him to explain *how* God would execute his designs, he yet felt no difficulty in answering that question; since, he thought, it was quite evident, that as all the saints then living would be "changed," and "meet the Lord in the air," they would all of them, in that way, escape the effects of the pre-millennial conflagration. Our Inquirer then asked, if all the righteous are in this way to escape the fire, and all the wicked are to be destroyed by it, of whom will the remaining part of the earth's human population consist? His MILLENNARIAN FRIEND exhibited symptoms of great perplexity; but said, that although he could not be insensible to the difficulty, he did not think that on this ground alone, and without farther consideration of the subject, he should be justified in surrendering his belief in this portion of Millennarianism. Our INQUIRER then said he would not, at present, press this point farther, yet he begged to say, that, even on the supposition of a part of the human race, not included among the "changed" saints, remaining as a stock for in part re-peopling the earth, during the Millenary era, his original diffi-

culty would still be unresolved. For how (said he) will *they* escape the general conflagration? To this his MILLENNARIAN FRIEND said, that none could doubt the power of God to “quench the violence of fire,” as he had done in the case of Shadrach and his companions, at Babylon. In reply, our INQUIRER said, that he doubted not the power of God to effect the preservation of a part, or even the whole, of the earth’s pre-millennial inhabitants by such means; but he at the same time thought, that it was exceedingly improbable the Almighty would expose any portion of them to so dreadful a catastrophe unless it were his purpose that they should perish in it. Our Inquirer said, that even the difficulty to which he had already adverted might reasonably engender doubts as to the solidity of the Millennary hypothesis. However, he said, his present object was merely to shew, that, while he assumed this extraordinary concession of the Millennarian, (*i. e.* extraordinary on *their ground of a pre-millennial conflagration,*) viz., that, during the Millennium, a part of the earth’s population will consist of men in the flesh, he was not insensible to the prodigious and apparently inevitable consequences which attach to their views touching the conflagration of the world. And he wished it to be clearly understood, that it was *solely* on the ground of their own con-

cession that he should admit a race of inhabitants possessing natural or animal bodies into his list of the different classes, which, according to the Millennarian hypothesis, will compose the population of the earth during the Millenary era. Having premised these things, he said he would recite the items composing the list to which he had alluded. They were the following :—

1. Heaven-descended saints, in spiritual bodies.
2. “ Changed ” saints, in spiritual bodies.
3. Saints in natural, or animal bodies.
4. Unconverted, in natural bodies.

HIS MILLENNARIAN FRIEND said, that the first two items suggested to him the *inconceivable* idea of a distinction without a difference, and seemed to indicate a desire, on the part of our Inquirer, to augment the improbabilities from which he purposed, in the issue, to deduce inferences to the prejudice of Millennarianism. In reply, our INQUIRER said, that, although the two classes in question would, on the supposition of the truth of the Millenary theory, be similarly invested with spiritual or glorified bodies, there would yet, generally speaking, be a great difference between them

in regard to attainments in divine knowledge and holiness ; since the former class, (many, belonging to it, for thousands of years,) will have not only tasted the bliss, and surveyed the glories of the upper world, but, in regard to progressive sanctity, enjoyed advantages, immensely superior to those of their brethren of the latter class, who, prior to their *change*, will have been conversant, at best, only with the most improved condition of Christian society, as it had existed prior to the commencement of the Millennium.

COMPOSITION OF THE MILLENNIAL POPULATION OF THE EARTH.

SECOND CONFERENCE.

“God hath made of one blood, all nations of men for to dwell on all the face of the earth.”

“The earth hath he given to the children of men.”

Our INQUIRER began the present Conference by observing, that, he had from his first acquaintance with the subject, been particularly struck with the mixed and incongruous character of the millennial and post-millennial populations of the earth; and, in regard to the former, thought it exceedingly improbable that saints in spiritual bodies, and saints in animal bodies should subsist and mingle together; or at least, be brought in some undefined, and, perhaps, undefinable manner, into juxta-position with each other; and with similar feelings of surprise, as to this point, his mind now naturally recurred to the following verses, in the fifteenth chapter of St. Paul's First Epistle to the Corinthians:

“As is the earthy, such are they also that are

earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Now (continued our Inquirer) as it appears from this passage, that the spiritual body is adapted to heaven,* and the natural, or animal body is adapted to the earth, it is exceedingly improbable, that the saints in spiritual bodies and the saints in natural bodies will ever unite together in social intercourse, or inhabit a common region; that, as corruption doth not inherit incorruption, so neither is it probable that incorruption will inherit corruption. He thought also, that the language of the Apostle warranted the inference, that from the spiritual body is excluded whatever is peculiar to the mere animal organization of the human body, as being obstructive to the free action of the immortal spirit, and movements of the spiritual body itself; and that whatever may be found in it that partakes of

* As our Lord's body and the bodies of Enoch and Elijah, if not also that of Moses, are already glorified, our Inquirer uses the present tense.

the animal body, is only what comes strictly under the designation of "*essential conditions* of the combination of mind with matter,"—and, consequently, that it is very unlikely the personal intercourse, to which he had adverted, should ever take place.

Our INQUIRER also further observed, that as sound depends on vibrations of the air, and the capacity of the ear to receive and propagate the corresponding impulses, and articulate intelligible sounds, as to man, (beside the just-mentioned causes) on the structure of the mouth and parts adjacent, it appeared to him very improbable, that the *spiritual body* should be endowed with such a material organization as would fit it for being the medium of intelligent intercourse on the earth, with mankind as at present constituted.

HIS MILLENNARIAN FRIEND then said, that the principal passages in the Old Testament usually supposed to refer to the resurrection of the dead, appeared to him, on the point in question, to favour the views of the Millennarians rather than the opinions ordinarily entertained on the subject. He then quoted the following passages of Scripture:

“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job. xix. 25—27.

“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Isa. xxvi. 19.

“And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.” Dan. xii. 2.

Our INQUIRER said, admitting *all* the passages now quoted by his Millennarian Friend, to have reference to the present subject (*that* in the prophecy of Isaiah is, to say the least, doubtful) it should be remembered, that the doctrines of a resurrection and a future state, were under the ancient dispensations very dimly revealed. Life and Immortality were brought to light by the Gospel. Christianity invested them with an efful-

gence which they did not previously possess. All that was revealed to Job, touching the first-mentioned doctrine, appears to have been the resurrection of the body, and his language is strictly conformable to that expectation. He seems not to have been aware of the interesting transformation revealed to St. Paul, viz. that, although his body would be sown a *natural* body, it would be raised a *spiritual* body. It is, however, highly probable, that the words "Yet in my flesh shall I see God," were designed to mark the *identity* of the body which would be raised, with that which he then possessed; as those which follow do the identity of the future animating mind or spirit, with that which then dwelt in it.

As to the passage in Daniel, our Inquirer said, he thought the language of the original by no means limits the resurrection to a part of the human race. The word "many" or "multitude" may be used concerning the whole human race in reference to the resurrection in the same manner as the phrase, "the many" is used by St. Paul to indicate the whole of the same race as having become sinners by virtue of their federal connection with Adam, as their original and sinning progenitor. Inasmuch, however, as the resurrection, to which the passage refers, embraces the *two*

great classes of mankind, it is evident, that instead of countenancing the alleged pre-millennial resurrection, it directly militates against it. And admitting, as we may admit, that some degree of obscurity rests on this, and some other passages of the Old Testament, relating to the present question, it is nothing more than we are taught by the Scriptures to expect. An appeal to the obscure testimony of the ancient dispensations *against* the luminous testimony of the New Testament, he thought was in no wise creditable to a sincere inquirer after truth. To this latter testimony, in reference to the doctrine of the resurrection, he purposed himself to appeal, in a subsequent conference, and with the utmost confidence, *against* the doctrine of the pre-millennial resurrection.

HIS MILLENNARIAN FRIEND then said, he would now appeal to the *New Testament*, though he certainly should hold himself at liberty to turn his attention to the Old Testament, whenever its testimony appeared to him favourable to Millennarianism.

Our INQUIRER said he did not object to his friend's appeal to the Old Testament, provided he did not allow his judgment to be influenced by

dubious interpretations of obscure passages contained therein, against the clear light of the New Testament..

HIS MILLENNARIAN FRIEND then said, that the appearance and conversation of Moses and Elijah in their glorified, or spiritual bodies, on Mount Tabor—the phenomenon of some of the dead coming out of their graves at the time of our Lord's resurrection; but especially the intercourse which our Lord himself had with his disciples, after that event—all appeared to him to militate against the views of our Inquirer; who, in reply, said, that, as to the case of Moses and Elijah on Mount Tabor, it ought to be remembered, that the whole of the glorious scene exhibited on that occasion, bore a peculiar and miraculous character: the countenance of our Lord himself, (who certainly was not yet, in the strict Scripture sense, then *glorified*) and even his apparel, were transfigured; and, therefore, he thought it would be unsafe to draw a conclusion from this spectacle, as to the nature and properties of the glorified bodies of his illustrious and celestial visitants. He thought it would be equally unsafe, to found a similar inference on the account of the saints who came out of their graves, because of the brevity of the narrative and our total igno-

rance as to what became of them afterwards. They might, like Lazarus, have been recently interred, and have been *miraculously* raised, as he was, from their graves; and, since we have no account of their having accompanied our Lord in his ascension to heaven, may have miraculously returned thither; and, therefore, we have no evidence either that their bodies were the bodies of the resurrection, or their resurrection a resurrection to glory. He added, that he thought the following passage in the chapter just referred to, countenances the views he had expressed: "*Christ the first fruits; afterward they that are Christ's at his coming.*" As to the allegation of Millennarians, that the body in which our Lord himself rose again from the dead, was his glorified body, our Inquirer observed, it is clear that Scripture contains no information to that effect; and, indeed, it was absolutely necessary to the proof of his resurrection, that it should not be his glorified body, but in all respects, identically the same body, in which he had suffered on the cross. His MILLENNARIAN FRIEND here remarked, that had the eleven disciples not perceived in our Lord's risen body something different from that in which he suffered on the cross, they would hardly have been terrified at his appearance among them, and have supposed that they had seen a spirit. Here

our INQUIRER reminded his friend, that, even *before* his crucifixion, when his disciples saw him in the *fourth* watch of the night walking on the lake, near their boat, they were troubled and said it is a spirit, and cried out for fear. He further said, it was evident that the body in which our Lord appeared to the eleven after his resurrection, was not his glorified body, from this, that in order to allay their fears, he exhibited it as being, in all respects, the same body in, which he had suffered on the cross. “Behold my hands and my feet, (said he) that it is *I myself*: handle me and see; for a spirit hath not flesh and bones as ye see me have.” And he said to Thomas, in particular, “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless but believing.” Thus also, he, at the same time, decided the point at present in question, “for flesh and blood cannot inherit the kingdom of God;”—and it is obvious, that the body in which our Lord appeared to his disciples on this occasion, was of that description.

HIS MILLENNARIAN FRIEND seemed to feel the force of these remarks, yet thought it proper to remind our Inquirer, that angels had frequently visited the earth, and had held, with certain of

its inhabitants, communications which were mutually intelligible ; and he did not see why saints, when arrayed in their spiritual bodies, might not do the same. To this our INQUIRER replied, that if angels were sent of God to execute a commission on the earth, it was to be supposed that he would, in all respects, qualify them for the execution of it ; and it is plain, that he who “ maketh his angels spirits, and his ministers a flame of fire,” could, with equal ease, furnish them with bodies adapted to human intercourse ; and that he might do this, although it were designed that they should not *permanently* reside on the earth.

HIS MILLENNARIAN FRIEND then referred specifically to the angelic messengers who had, on different occasions, visited men on the earth ; and particularly to the three angels who were hospitably entertained by Abraham ; and said, he found it difficult to divest himself of the persuasion that those celestial visitants appeared, not in human bodies, but in their own proper nature *as angels*, and, if the case were actually so, he thought the difficulty pointed out by our Inquirer, as to the association of glorified saints with saints in natural bodies, was, in a great measure, if not entirely, removed.

Our INQUIRER, in reply, said, it appeared to

him that there were several considerations which, more or less, militated against his friend's supposition, that the angels he had specially referred to, appeared to Abraham in their own proper nature. He said he would, with his permission, state some of them :—

1. It seems probable that angels visiting the earth in their own nature alone, would be invisible to the *human eye*. The angels who are “sent forth to minister” to the saints are not more visible than “the angel of the Lord who encampeth round about them.”

2. On the supposition that the angels had appeared in their own glorious forms, and that they had been, in those forms, visible to the human eye, he thought it probable the consternation and terror inspired by their appearance would sometimes have tended to defeat the object of their mission.

3. It was antecedently probable, if angels were sent on a mission which would require personal intercourse with men, or oral communications to be made to them, that they would be invested with bodies suitably adapted to such an embassy.

4. That the appearance of the three celestial visitants, who came to Abraham's tent, was that of men ; they ate and drank, and walked and talked, as men ; and it seems, therefore, reason-

able to conclude, that they were all of them invested with human bodies.

5. It cannot reasonably be supposed that the senses of Abraham and Sarah were deceived; that what they believed to be human persons were, in fact, not such; that what they supposed to be bodies like their own, were only the *appearances* of such bodies.

6. On the supposition of illusion, it is plain the appearance, *whatever it was*, affords no evidence as to the *real nature* of the bodies of the visitants, and consequently no evidence as to their nature *as angels*.

7. It is certain that, of the three heavenly visitants, ONE did *not* belong to the angelic order, nor to any other order of created beings that might be supposed to be naturally invested with bodies; a body *must* therefore have been *assumed* by Him.

8. It is reasonable to suppose that the body provided for this infinitely-illustrious Personage, was of a nature suited to the character of the embassy in which he had condescended to engage; adapted not to communication with angelic intelligencies in heaven, but with men upon the earth; and like that which He afterwards assumed when the object of his mission required that He should continue on the earth, and hold frequent personal intercourse with its inhabitants.

9. If the opinion of those divines be correct, who regard this as an anticipation of our Lord's incarnation, it, of course follows, that He was arrayed in a human body. Their opinion, at least, shows, that they believed the body in which the most illustrious of the three guests was invested, to be *human*.

10. That as, to Abraham and his wife all the persons appeared to be *alike* men, and as the two angelic attendants were associated in the same mission to men on this earth, as their illustrious Companion, it seems highly probable that they were invested with bodies of a kind similar to his; and it is plain that the impression, received by Abraham and Sarah, was, that each of the three celestial visitants was, as to his exterior, a man.

HIS MILLENNARIAN FRIEND admitted that there was considerable weight in the observations just advanced by our Inquirer; but other Scriptures had occurred to his mind, bearing on the point immediately in question, which, while they appeared to him to militate against our Inquirer's views generally, afforded, he thought, an easy and familiar solution of the particular difficulties which appertain to this branch of their Conference. He then adverted to the descent of the manna in the

wilderness, and to the designations given to it in the Scriptures, viz., "*angels' food*" — "satisfied them with *the bread of heaven*" — "*bread from heaven*," &c.; and said, that such expressions appeared to him to imply the following things:—

1. That food was provided for the angels in heaven.
2. That their natures required it, (otherwise he thought it would not be provided,) and that they eat of the food so provided for them; and, consequently,
3. That they are furnished with such organs as are necessary to render it the means of sustentation.

Now, (continued he,) as the Scriptures inform us that men have ate the food of angels, it cannot be deemed incredible that angels, on the other hand, should have ate the food of man. Our INQUIRER said he could not possibly admit his friend's conclusion as to angels requiring food as a means of sustentation, however naturally it might appear to flow from his premises. The nature of angels cannot be regarded as inferior to that of the *glorified* saints, and even of these it would surely be unreasonable to suppose that they require sustentation, by means of food, how much more so to imagine such a thing as to the angelic orders. His MILLENNARIAN FRIEND said, that although angels might not so much resemble men as to require food for their *sustentation*, they might, nevertheless, partake of it as a means of *enjoyment*.

Our INQUIRER said, in reply, that there was certainly *less* improbability in this supposition than in the former ; but he thought this supposition also was highly improbable, and that it savoured too much of the imaginary paradise of Mahomet to retain a place in the mind of any person whose ideas of celestial happiness have been derived from the Inspired Volume only. Our Inquirer then said, as it cannot for a moment be supposed that the glorious body of Christ is so constituted as to require or to receive food ; so neither can it be reasonably supposed that the glorified bodies of the saints, which are to be “*made like unto his glorious body,*” are themselves so constituted. But then, if an order of intelligent beings in heaven, inferior to that of the angels, cannot, consistently with Scripture testimony, be regarded as *dependent* on such sources, either for sustentation or enjoyment, is it a probable supposition that the angelic orders themselves should derive from such sources either strength or gratification ? The idea, involved in the suggestion of some persons, of thousands of thousands of the most exalted intelligencies being endowed with organs capable of eating and digesting food, *although not requiring it*, he regarded not only as highly improbable in itself, but at variance with all analogy.

As to the phrase, "angels' food," literally, *bread of the mighty*, it might, he thought, be variously interpreted without involving the highly improbable idea of the angels in heaven eating food. The manna having been miraculously provided to supply the wants of the Israelites, by Him who is called "the Mighty One of Israel," and for the important and express purpose of demonstrating His Omnipotence, the words "Bread of the Mighty," could not, he thought, be regarded as an inappropriate designation.

In reference to the other designations, our Inquirer said, considering the manna as having descended from the clouds, it might be called "corn of heaven"—"bread from heaven"—"the bread of heaven," in perfect harmony with Scripture phraseology, without supposing that it descended from a higher place than that of the clouds. The Scriptures speak, in a similar manner, of the descent of rain, &c.—"As the rain and the snow cometh down from heaven,"—"gave us rain *from heaven*"—"drinketh water *of the rain of heaven*." Indeed, in reference to the manna itself, which no doubt miraculously distilled from the clouds *like rain*, it is said, concerning the Israelites who had continued to offend God by their unbelief and disobedience, "*Though he had commanded the clouds*

from above, and opened the doors of heaven, and had rained down manna upon them to eat ;” language which, without any further comment, sufficiently explains the miraculous origin of the manna, and at once sets aside, as vain, all speculations as to whether it descended from the heavens, where the Supreme Majesty of the Universe himself dwells, and constitutes the food of the angelic orders by whom He is surrounded.

HIS MILLENNARIAN FRIEND here said, that, with some who generally agreed with him as to the personal reign of our Lord, he thought it was, at least, possible that St. Paul, in the following passage, already quoted by our Inquirer:—“ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption ;” referred not to the pre-millennial resurrection, but to the resurrection which will take place previously to the Final Judgment, and if so, that the bodies of the pre-millennial resurrection might, notwithstanding what had been advanced, be proper human bodies, composed of flesh and blood. Our INQUIRER, in reply, said, he perfectly coincided with his friend, that the verse just quoted by him refers to the resurrection at the Final Judgment ; but as Millennarians affirm that all the saints who

shall have died prior to the Millennium, will at the commencement thereof, be raised again from the dead, they must, of course, take the consequence, *viz.* that these saints will be raised in such bodies as the Apostle describes; *i. e.* “spiritual” bodies; and not “natural” bodies, consisting of “flesh and blood.” Besides, had St. Paul been conscious that there would be two resurrections of the saints, quite different in kind; in one of which, they would be raised in natural or human bodies, and in the other of which, they would be raised in spiritual or glorified bodies—is it conceivable, that, when writing concerning the resurrection of the saints, he should not distinguish between the two kinds, or even intimate that there will, of the saints, be two such diverse resurrections? This, however, he has not done, neither in the chapter just referred to, *viz.* 1 Cor. xv., nor in any other part of his writings. Indeed, we nowhere in the Scriptures read that those saints who will be raised from the dead, will be raised in *human* bodies; and, therefore, said our Inquirer, I cannot believe that, on the saints’ alleged pre-millennial resurrection, they will have any such bodies. If the saints are then raised at all, they will be raised in spiritual or glorified bodies, for (he would repeat it) there is

no resurrection of the saints spoken of in the Scriptures, in bodies of any other kind. He now requested the particular attention of his Millenarian Friend to the following passage in St. Paul's Epistle to the Philippians: "Who (*i. e.* Jesus Christ) shall change our vile body, that it may be fashioned like *his own glorious body*, according to the working whereby he is able even to subdue all things to Himself." Hence, it appears, that the body in which all the raised saints will be invested, will be a glorious body like that in which our Lord now sits enthroned at the right hand of the Majesty on high, and not a body of "flesh and blood." His MILLENNARIAN FRIEND here suggested, that this passage, also, might really be intended to refer to the resurrection of the Final Judgment, as well as that in Corinthians xv.; and if so, it would be inapplicable to the pre-millennial resurrection. Our INQUIRER readily admitted this, for he could find in the Scriptures no other resurrection, except that which will precede the day of that solemn, and, as he believed, Universal Assize. He also believed the following verse in the Epistle to the Philippians, which immediately precedes that just-quoted, likewise refers to the same final period :

“For our conversation (citizenship) is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ.*”

Our Inquirer then said, touching the point immediately in question, the two verses he had quoted, according to his views, were perfectly consistent with each other, but not with those expressed by his Millennarian friend, as would appear when they were taken in their connection. He would, therefore, repeat them consecutively.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be made like unto his own glorious body, according to the working whereby he is able even to subdue all things to himself.”

Now, said our Inquirer, your Millennarian friends apply the first of these verses to the alleged pre-millennial advent of our Lord—and the consequence, *on their own interpretation*, which is as inevitable as it is obvious, is this, that the bodies with which he will invest his saints, at that period, will be bodies made like unto his own glorious body, that is, glorious bodies; what then (asked our Inquirer) becomes of the human or

natural bodies of the pre-millennarian resurrection, even on your own Millennarian interpretation of the Scriptures? Is it not quite evident, even on your own shewing, that at the alleged pre-millennial resurrection, the bodies of the raised and "changed" saints will not be bodies of flesh and blood, adapted to residence on the earth, but glorious bodies, resembling the glorious body of their Saviour, suited only to a residence in heaven. Our Inquirer here observed, by the way, that he thought the desire, manifested by his Millennarian Friend, to prove that the bodies of the saints of the pre-millennial resurrection, will be human bodies, indicated consciousness on his part, that spiritual or glorified bodies *are not adapted to intercourse with men upon the earth*, and, indeed, some Millennarians had distinctly admitted this. He begged, however, here to observe that such concession was no legitimate bar to the consequences invariably flowing from their peculiar interpretations of the Scriptures. Our Inquirer added, that the Scriptures gave us no account of any other change of the human body, but that from a natural (or animal) and corruptible body, to a spiritual and incorruptible body. On this last-mentioned Millennarian supposition, however, it was clear that there would be *two other* CHANGES of the saints; (for they cannot "DIE any

more") one, of the original human body into another human body; and the other, of this second human body, finally into a spiritual or glorious body; two *transformations of the saints*, concerning, which, the Scriptures themselves contain not *a single syllable*.

His Millennialian Friend remaining silent, our Inquirer said, he should now consider himself as at full liberty to pursue the consequences of the Millennialian hypothesis, on the ground of the bodies of the alleged pre-millennial resurrection, and also the bodies of the pre-millennial "changed" saints, being spiritual and glorified bodies, of a nature altogether different from the natural, or animal body, and as being as properly adapted to heaven, as the latter is to the earth in which we now dwell. Nevertheless he should feel gratified if his Millennialian Friend would state any thing farther which had occurred to him in the form of objection, or otherwise, bearing on the present subject, before he proceeded to advert more specifically to the consequences inevitably flowing from the doctrine of the pre-millennial advent.

HIS MILLENNARIAN FRIEND then observed, that even on the anti-millennialian hypothesis,

saints in glorified bodies will be present with our Lord at the day of Final Judgment, and why not then, during the Millennium? In reply, our INQUIRER said, that the transactions of that day would be unavoidably of so preternatural a character, that he thought it would be unwise to draw from them any inference as to the composition of the earth's population during an intermediate period of, at least, 1000 years; and were the case, otherwise, it should be remembered that there will, at the Final Judgment, be no saints in natural bodies for them to hold intercourse with; since it is evident, that all the saints in human bodies, then living on the earth, will be "changed;" that they will rise after the saints of the resurrection "to meet the Lord in the air," and, further, that they will have no successors.

HIS MILLENNARIAN FRIEND then said, supposing that the holy angels are pure spirits, which idea seems to be countenanced by the phenomena of demoniacal agency (for the angels of Satan were once the angels of God), and that they have personal intercommunion with the glorified saints in heaven (as the anti-millennarians themselves suppose), why should it be thought incredible, that there should be a similar intercommunion between the latter and saints in natural bodies during the Millennium;

since so far as relates to diversity of nature, the latter appears to involve less contrariety than the former? Our INQUIRER replied, that it did not seem quite clear, that the proper nature of the angels in heaven is that of pure spirit; the fact may be that a body, of some kind or other, is absolutely necessary to the intercourse of all created intelligencies; and, indeed, this appears the more probable from the declaration of our Lord, in reference to the risen saints, viz. that they will be "*as the angels of God* in heaven." But were the case otherwise, said our Inquirer, it is reasonable to suppose, that, as to superior natures, the mode of personal intelligible communication will, as he had already intimated, be very different from that of mankind; and that, since it has actually pleased God, that the angels and glorified saints should dwell together in the same place, we cannot doubt that the natures of these two classes of celestial inhabitants will be respectively adapted to mutual intercourse: whereas, in regard to the question before us, the case is altogether different; for to such intercourse between glorified saints, and saints in human bodies, the Scriptures afford no countenance whatever; but, on the contrary, as we have seen, and, in the sequel, shall still further see, discountenance the supposition of any such personal association.

And besides, added our Inquirer, it appears to me, that the last suggestion of my Millennarian Friend increases the difficulty in question; since in proportion as the glorified body is fitted for intelligible intercourse with purely spiritual natures, is the probability that it will *not* be fitted for such intercourse with the unglorified saints of the Millennium.

Our Inquirer said he felt another difficulty, touching this subject, which he thought he ought not to pass by unnoticed. It related, he said, to the *medium* of the supposed intelligible intercourse of the two classes of saints, in question, with each other. As it may reasonably be presumed that all the unconverted persons, or persons not really Christians, who shall be living on the earth at the commencement of the Millennium, and their posterity, will speak the language of the countries in which they shall respectively have been born, or may reside, it would, of course, be necessary for the above-mentioned purpose, that the saints in spiritual bodies, supposed to be spread over every part of the earth in which saints in natural bodies shall be found, should be able to converse at once in the language of the inhabitants of each country respectively; which our Inquirer thought was exceedingly improbable,

HIS MILLENNARIAN FRIEND said, he could not view the matter in that light, and thought the difficulty would be removed by supposing that the saints in spiritual bodies would, during the era of the Millennium, be endowed, like the Apostles, on the day of Pentecost, and multitudes of the primitive Christians afterwards, with the faculty of speaking divers languages. Our INQUIRER replied, by saying, that St. Paul had affirmed, in regard to tongues, that "they shall cease," and as there was no time for this to take place so likely as that of death, it appeared to him reasonable to conclude that the spiritual and incorruptible body is not endowed with this faculty. He also thought that it was highly probable the spiritual body would be endowed with superior faculties for transmitting and receiving knowledge, suited to their superior natures, as he had already hinted. It was also to be considered, that those, in the primitive age of the Christian church, to whom the gift of tongues was imparted, were furnished with material organs adapted to convey audible and intelligible sounds to others having the appropriate human organs to receive them. For these reasons, he did not think the suggestion of his Millennial Friend was entitled to serious attention.

Our Inquirer next adverted to the contrariety

which would subsist between the two classes of saints in question, as residents, in common, of this earth, and observed, that the saints in natural bodies, during the Millennium, as they had done previously to it, would require sleep, and other means of sustentation, apparel, furnished habitations, vehicles, or other means of travelling, besides innumerable other articles of convenience, &c. &c.; they would probably engage in the occupation of trade, manufactures, and commerce; in the cultivation of the useful, and probably, ornamental arts; and in the labours of the field, the vineyard and the garden; while the saints in spiritual bodies, being as the angels of God in heaven, would neither require nor do any of these things. Considering this great contrariety, he said, he did not think it was, in the slightest degree, probable that intelligent beings so very differently *circumstanced*, as well as *constituted*, would ever mutually participate in the pleasures of social, or personal, intercourse.

Our Inquirer said, that the views he had been led to form of the Divine character and government induced him to expect that all the arrangements of God, in reference to his glorified saints, would, in every respect, comport with his immutable purpose to advance them in holiness and felicity;

but he found it quite impossible to reconcile with such views the opinion, that the saints in glory, after they had bidden, as they had supposed (of course I except Millennarian believers), an everlasting adieu to this vale of tears, and died in the faith and hope of unintermitted and eternal happiness in heaven, after dwelling in those holy and blissful abodes for hundreds, and even thousands of years, should be summoned to quit them, to dwell again, and for a thousand years, or more, upon that very earth from which they had earnestly longed, and even panted, to be for ever delivered. He said he could not, for a moment, believe that any such expectation would ever be realized; adding, that he was much struck with the great improbability of such a transition, in regard to those saints who shall have departed hence just before the commencement of the Millennium, and who, having scarcely seated themselves amidst the glories of the upper world, are almost immediately summoned to leave it, to dwell again on the earth, and perhaps, for fifteen or twenty times the term of their former residence here; and, alas! as we shall see hereafter, *perhaps* never again to return to heaven! He was still more struck with the removal of those who had been inhabitants of heaven many thousands of years, and thought that their mortification on

quitting their places in glory would, generally speaking, be in proportion to the time during which they had dwelt there.

HIS MILLENNARIAN FRIEND here reminded our Inquirer, that Christ himself would also come again from heaven, to dwell with his saints on the earth, and it could not be doubted that *His* presence would fully compensate for every loss and privation the saints who shall descend with him would suffer, in consequence of their removal from heaven to earth; *i. e.* admitting, he said, that they *will* suffer any loss of happiness by such removal, which he thought should not, for a moment, be supposed possible. In reply, our INQUIRER said, he did not feel the difficulty he had stated at all lessened by what his Millennarian Friend had now suggested, for it seemed to him, that the personal advent of our Lord before the Millennium, and his residence on the earth during a 1,000 years, or more, were themselves greater difficulties than that which his statement was intended to remove. He thought the whole of these highly improbable expectations had resulted from the neglect of some, and a misapprehension of other parts of Scripture; and in a subsequent interview he should endeavour to confirm this opinion. As to the saints coming from heaven to dwell upon

the earth again for a thousand years, or more, he could not even think of such a transmigration without the most painful feelings. It was an expectation that appeared to him contrary to the whole tenor of Scripture testimony, and never failed, whenever the subject engaged his attention, to impress his mind with ideas of *reduced*, instead of progressive and advancing felicity. His MILLENNARIAN FRIEND, in reply, said, as for himself he could easily suppose that the saints from heaven might dwell again on the earth, not only without reduced happiness, but even with considerably augmented felicity, since it cannot be denied that God is able to infuse into the minds of his own people any measure of happiness he pleases. Our INQUIRER said he did not mean to question the power of the Almighty to do this, but the point before them related not to what God could do, but to the probability of the Millennarian interpretation of his word being the true one; and to the evidence, derived from the incongruous consequences of such interpretation, that *it is not*. Considering the state of the world during the Millennium to be as Millennarians represent it, and not as it will probably be, he said it appeared to him by *no means an easy thing* to reconcile such a residence of the heaven-descended saints on the earth, with the idea of *undiminished felicity*; and whether he

contemplated what he must still continue to regard as the *superior* felicity and glory of the celestial world, from which they are, on the Millenary hypothesis, to be excluded, or the spectacles of sin and misery exhibited, which they will be again called to witness in this world, he found it almost equally difficult to divest his mind of the painful impression he had described.

As to the latter view of the subject, our Inquirer said, it cannot reasonably be supposed that those glorified saints, whether heaven-descended or "changed," who shall have unconverted relatives living on the earth during the Millennium, will be able to behold without the most painful feelings any of those relatives in a state of open rebellion against God, or even in one of simple alienation from him. His MILLENNARIAN FRIEND here said, that, perhaps, the sufferings of the glorified saints, under the supposed circumstances, would be prevented in some such manner as that by which the saints in glory, according to the anti-millennarians, are preserved from pain, as a consequence of not meeting their relatives or friends in heaven. Our INQUIRER, in reference to this suggestion, observed, without entering into further speculations on this subject, that the cases did not appear to him to be parallel, since it is probable that the transcendent glories and felicity, not to say services of the

celestial state, will absorb, in the minds of the saints, all ideas as to *the absent* and *the past*; just as in the present life a person may be so entirely engrossed by delightful scenes, pleasant society, or the charms of music, as, for the time, to be almost, if not wholly, freed from the influence of existing causes of grief or anxiety. Whereas, he said, in regard to the case in question, the awful spectacles which the argument presupposes as the occasions of suffering to the glorified saints on the earth, will be *present* and *immediate*. Our Inquirer added, that in proportion as the nature of the glorified saints shall approximate to that of the saints who are still in the flesh, will be the difficulty of conceiving that those, among the former, who shall have been parents, should behold, without pain, any of their offspring living in a course of transgression against God. Our Inquirer further observed, that he felt considerable difficulty in conceiving how the heaven-descended saints will be able to maintain, without suffering, personal intercourse even with the *saints* in natural bodies, since the latter will, of course, fall so far below the celestial standard of truth and holiness. It appeared to him that they would be constantly exposed to sensations of pain and sorrow, arising from the numerous deviations from that high standard, as to both, which they could not avoid

witnessing in their not yet perfectly sanctified brethren, however exalted they may be in personal piety.

Our Inquirer further observed, that it was reasonable to suppose the great majority of the adult saints, in human bodies, residing on the earth at the commencement of the Millennium, will have families; and that, in consequence of the extraordinary and sudden transformation which, according to the Millennary theory, the former will then undergo, some portion, at least, of each family, will be inevitably exposed to a variety of most painful disasters and privations. He said he thought it reasonable to suppose, that one of the principal effects of this *change* would be to attach them, in a great degree, if not altogether, to their heaven-descended brethren, as possessing natures congenial with their own, and to detach them, in the same proportion, from their respective families and connexions; particularly from the unconverted portion of them; and he thought it impossible to suppose that, under these new circumstances of social existence, the most painful consequences should not follow. So great a personal change; so sudden a disruption of all the ties and habits of human life and social intercourse; such a total cessation of all former attentions and efforts, on the part of the parents, in relation to the

support and training of their offspring, could not fail, he thought, to involve all such families in inextricable distress and confusion. It was so easy to imagine a thousand disasters and inconveniences, both personal and social, as resulting to members of families from such an anomalous state of things, that he would refrain from entering into particulars, further than to observe that the transformation of the pious children and other domestic and relative connexions of each family, would contribute greatly to increase the disastrous consequences of such preternatural change. Duly to appreciate these consequences, it was, of course, necessary to keep in view the great diversity of physical natures, which, according to the hypothesis, in question, will characterize the Millennial population.

Here he was reminded by his MILLENNARIAN FRIEND that similar disasters and privations were, at present, of daily occurrence, and he, therefore, thought such events could not fairly be adduced in opposition to the Millenary theory. In reply to which our INQUIRER said, it was obvious that such occurrences now happened only occasionally, not simultaneously and universally; so that help is usually at hand, and, if not, is in general soon furnished; thus the breaches are made up; the

wound is soon closed, and, comparatively speaking, few irremediable disasters take place. On the contrary, the disasters of the Millennium will all happen at the same time—no suitable persons will be at hand to repair the breach, to supply the deficiency, to make up the loss. Besides, it should not be forgotten that we are taught to expect, in that period, a scene of unprecedented harmony and order, not a state of confusion and distress; a large increase of temporal felicity, not a diminution of it.

HIS MILLENNARIAN FRIEND said he thought our Inquirer gave far too much scope to his imagination, and that, supposing the expectations of Millennarians to be eventually realized, the consequences he had anticipated might not actually happen. It was surely quite as easy to imagine that the Almighty would arrange and adjust all the circumstances of the millenary state in a manner worthy of his infinite perfections, so as to secure the happiness of families and communities, as well as that of individuals. Our INQUIRER said, he did not in the least doubt, that whatever was ordained of God, in regard to that happy period of the world, would be in all respects worthy of God, but it appeared to him that this was not the question. What he,

himself, asked was, whether it is *probable* that God should actually make arrangements, in reference to the millenary state, which cannot but *appear to us* inevitably to lead to the consequences he had described. It is highly important (continued our Inquirer) in all discussions on the present subject, constantly to keep in view, that the alleged Divine arrangements, supposed to lead to those consequences, relate to a state of the world which is expected to exhibit the perfection of mundane harmony and felicity. If the predicted condition of the world during that period, as represented by Millennarians, *coincided* with the delightful anticipations which the word of God teaches us to cherish, and with what we are there taught respecting the nature of his perfections and government, it cannot be doubted that far less repugnance would be manifested against the millenary theory; but still the actual truth can be *certainly* and *fully* ascertained, only by means of the illumination of the Holy Spirit, accurate interpretation of Scripture, and the future evolutions of Divine Providence. He was, however, disposed to think, that if the constitution and arrangements of the millenary state were now exhibited to us, exactly as they will in future actually exist, they would *appear to us* to harmonize with the character of God, as, unchange-

able—a God of truth and order in particular—and, in themselves, adapted to realize the expected felicity of that state. Now, Anti-millennarians think, that the case he had now supposed is, for every useful purpose of discussion, a present reality—that there *are* clear representations in Scripture—representations in perfect harmony with all other Scriptures—to this effect; and if so, they surely cannot reasonably be expected to exchange their own views, for such as appear to them to be loaded with improbability, incompatible with the order, harmony, and felicity of the millenary state, and for which they are unable to find any *solid support* in the whole compass of the Inspired Volume.

Our Inquirer proceeded to observe, that, as Death is the *last* enemy which shall be destroyed, it is reasonable to suppose, that he will reign over all the natural posterity of Adam till the end of time; which conclusion seems (he said) to be confirmed by the following declarations of St. Paul, “And so death passed upon all men, for that all have sinned;” “for the wages of sin is death.” Now, our Inquirer found it exceedingly difficult, to reconcile with this apparently just inference, the opinion of those who affirm, that all real Christians who shall be living on the earth at

the commencement of the Millenary era, will, by means of a sudden transformation of the body, be *exempted* from the general law of mortality. He regarded this as a very serious difficulty in the way of the Millenary hypothesis. His MILLENNARIAN FRIEND here very naturally observed, that against *every* hypothesis the same objection might equally be urged; and that even the Antimillennarians, themselves, allow that all the saints who shall be living on the earth at the final coming of Christ, will *escape* from the last enemy; in other words, will be “changed,” and *not die*. To this our INQUIRER replied, that at the final judgment, the time will have arrived when Death himself shall be destroyed; and if this were not to be the case, to suppose he will *then* exercise his power of destruction, would be to suppose he will be permitted to exceed his commission; and to destroy suddenly, simultaneously, and, without intermediate instruments and means, all the saints then living on the earth, contrary to the law of his then terminated reign—such sweeping, and extensive exercise of his power, to be immediately followed by the resurrection of them all again to life—a supposition that exceeds the bounds of human credibility. He must, therefore, be allowed to repeat, that the doctrine of the pre-millennial transformation of all the saints then

living on the earth, involves an extensive infraction of the general law of mortality, which appeared to him altogether inexplicable and inadmissible.

Our Inquirer further observed, that although the alleged circumstances of the world, during the Millennium, will be highly favourable to an extensive longevity, yet it is evident that the offspring of the "changed" saints, who shall not be in a converted state at its commencement, and all their posterity, as well as all the wicked of the Millenary era, will, at all events, be subject to the law of mortality. Now (he said) it appeared to him extraordinary, that such a striking difference of allotment should take place as to the pious parents and their pious descendants; viz. that the latter should ascend to heaven, and the former be detained on the earth. His MILLENNARIAN FRIEND said, he thought this difficulty might be obviated, by supposing, that the pious descendants of the glorified saints, instead of dying, as men now do, will, at the termination of the period that would otherwise have constituted their natural life, be "changed," as the saints who shall be living at the commencement of the Millennium will have been; and thus be enabled to join their glorified progenitors on earth,

instead of ascending to heaven. In reply, our INQUIRER said, he thought all that the Scriptures affirmed, touching the present subject, (viz. the transformation of the saints), obviously led to the conclusion, that at the coming of our Lord to judgment, there will be *one simultaneous transformation of the saints* then living on the earth, and *no more*; and that for any such *successive* and *individual* transformations, as his Millenarian friend conjectured, he thought the Scriptures afforded not the slightest warrant; and he, therefore, considered himself perfectly at liberty to state a further difficulty; viz. that the saints who shall have been converted *during the Millennium*, on their ascension at death, to heaven, will not find their Saviour personally present there. The language of St. Paul, therefore, in reference to the happiness which awaits the saints immediately after their departure from the body, viz. "absent from the body," "present with the Lord;" "to depart, and to be with Christ, which is far better," are such as no dying Millenary saint will be able, with propriety, to adopt. He will leave Christ personally behind him on the earth, and, although a millenary saint, will, on taking his seat in heaven, find that, so far as the personal absence of his Saviour could affect the measure of his happiness there, his pre-millennial brethren,

yea, *even those of the dark ages of the Christian Church*, had been more highly privileged than himself. This separation from the personal presence of Christ, as the case might be, instead of his entrance into it, also would depend on the apparently accidental circumstance of his dying *after*, instead of *before*, the commencement of the Millenary era.

COMPOSITION OF THE POST-MILLENNIAL POPULATION OF THE EARTH.

THIRD CONFERENCE.

"God hath made of one blood all nations of men, for to dwell on all the face of the earth."

"The earth hath he given to the children of men."

OUR INQUIRER said, before commencing their present Conference, he would read his list of the constituents of the earth's post-millennial population, as collected, or deduced, from the declarations or concessions of Millennarian writers.

1. Heaven-descended Saints.
2. "Changed" Saints.
3. Saints in natural bodies.
4. The raised pre-millennial wicked dead.
5. Wicked, in natural bodies.

OUR INQUIRER then observed, that, considering the auspicious character of the Millenary era, in reference to the longevity of the human inhabitants of the world, it might reasonably be

expected, that the saints in natural bodies, whose numbers before its close will have swelled to innumerable multitudes, on the supposition of our Lord's return with his glorified saints to heaven, will not only have, at that extraordinary epoch, to deplore their departure, and to experience the spiritual losses and privations which may be supposed consequent on such a change in their circumstances; but will also (on the Millenary hypothesis, which assumes that the bodies of the resurrection will be adapted to a residence in this world, and suited to personal intercourse with men in natural bodies), be exposed to the most appalling and tremendous catastrophe which it is possible for the human imagination to conceive; viz. the resurrection of the "rest of the dead;" that is, of all the dead who were not raised at the time of the pre-millennial resurrection; in other words, all the wicked who shall have lived upon the earth from the beginning of the world, to the beginning of the Millennium, and who shall have died before the latter epoch; consisting, of course, of innumerable fiend-like creatures. Our Inquirer said, he called them fiend-like creatures, as it naturally occurred to him, that as to the greater number of them, their association, for several thousands of years, with wicked angels, will have greatly increased their malignity and

subtlety, and better fitted them than ever for the work of temptation; nor could he contemplate so appalling and terrible an irruption, without experiencing sensations of mingled astonishment and horror. Pursuing his reflections, our Inquirer observed, that it was to be considered, that these innumerable myriads of wicked and malignant spirits, cased in the bodies of the resurrection, will not make their terrible irruption into a world filled with wicked inhabitants; *i. e.* possessing the same general character as themselves, and under the dominion and influence of the same master; but into a world crowded with the yet surviving saints of the Millennium. Such an irruption into the world, whatever the character of its inhabitants might be, he thought was sufficiently incredible, but far more so was it, that it should take place just at the termination of the Millennium; when the earth will be covered with the fruits of that happy era; when its inhabitants generally will be still, to a great extent, powerfully imbued with its signally holy spirit; and while, as yet, it is probable, wickedness, though now under less restraint, will have but partially re-extended itself in the earth.

HIS MILLENNARIAN FRIEND here said, that he could not wonder at the feelings of astonishment

and horror which the contemplation of such a dreadful catastrophe as had been just described, was calculated to inspire; but still, he said, our Inquirer ought to recollect, that, according to his own anti-millennarian views, a similar irruption, and consisting of far greater numbers of wicked dead, will occur at the day of final judgment; when those bearing this character, of all preceding generations, from the beginning of the world, will be simultaneously raised from their graves. Our INQUIRER agreed with his Millennarian Friend, that the resurrection of the wicked dead would, prior to the final judgment, be fully as terrible as that which he had described, *viz.* the post-millennial resurrection of "the rest of the dead;" but he must, nevertheless, be allowed to say, that the substance of his objection still remained; seeing it is evident, that previously to the resurrection of the wicked dead, at the final judgment of the world, all the saints will have ascended to meet their Lord in the air, and so be for ever with the Lord; and, consequently, for ever out of the reach of all evil.

Our Inquirer next observed, that the expectation of a release of the wicked dead from the place of torment for such a period, *viz.* from the termination of the Millennium until the end of the world,

by no means coincides with the Scripture representation, as to the awful doom of the ungodly, nor could he yield to such a supposition the slightest degree of countenance.

Assuming, however, the correctness of this part of the Millenary hypothesis, he observed, that among "the rest of the dead," will be included those only who shall have died previously to the commencement of the Millenary era; but even on the supposition, that the wicked living on the earth during that period will be comparatively few, yet, in the course of a thousand years, multitudes of such characters will have died, and, of course, there will be a numerous class of wicked dead, who will not have come under the designation of "the *rest* of the dead," and who will, accordingly, be excluded from the post-millennial resurrection. Now, of course, the souls of these, after death, will be consigned to misery, as the souls of their wicked predecessors were, but it is evident, that as they will not come under the designation of "the *rest* of the dead," they will not participate in the release of the post-millennial resurrection; but then as to numbers of them, this great difference of allotment will apparently depend on the following accidental circumstance,

viz. whether they died *before* or *after* the precise epoch of the Millennium's commencement.

Our Inquirer further observed, that at the post-millennial resurrection, innumerable myriads will have inhabited the abodes of misery for thousands of years, their guilt, as well as their misery, constantly accumulating, so that, during the whole of that period, they will, if we may so speak, have continually become *less and less deserving* of the indulgence which seems to be implied in their release from imprisonment and torment, (so far as the latter is *peculiar* to the place of eternal misery), to dwell again at large on the earth. Our Inquirer further observed, that it was, at least possible, they might remain in their prison of torment for several hundred years, as such a period may, for aught we know to the contrary, elapse between the close of the Millennium and the end of the world; and as they will be clothed in the indestructible bodies of the resurrection, it seems probable that they will have many opportunities of *malignant gratification* which they had not when they before dwelt on the earth in their natural bodies. It is obvious, (continued our Inquirer) that in regard to the pre-millennial wicked dead, there will be innumerable varieties, or degrees, of guilt, not only in reference to their



demerit prior to their natural death, but also according to the duration of the period they shall have respectively continued in the place of torment; yet still the greatest disparity would happen in relation to the wicked who shall die within the period which will elapse between the Millennium and the end of the world; since these will, at the final judgment, be released from their doleful prison only to be judged, and then be immediately re-consigned thither, without the slightest prospect of ever having the *indulgence* of any such *release* and visit on the earth, as had been the lot of the great majority of their far more wicked and diabolical brethren of the post-millennial resurrection !

Further, our Inquirer remarked, considering the peculiar malignity and rage against God which will instigate the wicked dead, it cannot be imagined that they will not constitute one great portion of the hostile confederacy against the post-millennial Christians; and yet Scripture (he said) appears to be quite silent as to the aid that might then be derived from these thousand millions of powerful and malicious enemies. His MILLENNARIAN FRIEND here said, he thought it was by no means improbable, that the two great divisions of the hostile force were comprehended under the

names "Gog and Magog," and that the infernal division of it may be indicated by the latter designation; seeing that before these especially, the defensive host might, in a peculiar manner, be expected to *melt* away. He also thought, considering the immense numbers that would be thus comprehended under these two designations, "Gog and Magog," they could not be more appropriately represented by St. John, than that, as to numbers, they will be "as the sand of the sea." Our INQUIRER, in reply, said that he could not possibly concur in this exposition of his Millenarian Friend, inasmuch as that Apostle, by the names "Gog and Magog," describes "all the nations which are in the four quarters of the earth;" and says of those nations, Satan will "go out to deceive them." Now (added he), it is obvious that the *wicked dead* cannot possibly be included in the latter of the two supposed divisions of the hostile army, since they will have been *already deceived*, viz. before the commencement of the Millennium, some of them thousands of years before it, and therefore cannot, with any propriety, be represented as among the number of those nations which will be deceived in the post-millennial era. Our Inquirer, however, observed further, that although it did not appear to him that his Millenarian Friend had satisfactorily accounted

for the silence of the Scriptures in reference to the point in question, he himself, admitting for the sake of argument, the post-millennial resurrection of the wicked dead, thought it, nevertheless, exceedingly probable, that they will form a part of the great hostile confederacy—indeed, incomparably the larger portion of it; and, what will be an unprecedented circumstance, in connexion with mundane war, an *undiminishable* portion of it. They will also constitute by far the most wicked portion of the hostile force. To them, also, will belong by far the largest share of the wickedness of the enterprise; they will rage with far more malignant fury against the whole Church of Christ, whom it is the object of the war to destroy, than their vulnerable companions in natural or animal bodies will be able to do; and yet, strange to say, the former will entirely escape the tremendous supernatural judgment which will befall the invading army, while their less numerous, and less guilty confederates, will be consumed by it; instantly suffering death, with all its dreadful consequences.

Our Inquirer, in the next place, said, it was reasonable to suppose that “the rest of the dead” will include the greater part, if not all the Jews who were immediately concerned in condemning

and crucifying our Lord ; since it appears extremely improbable that the high priest, all the chief priests, elders, and scribes, who took part in the most atrocious public crime ever committed on the earth, truly repented and united themselves with the infant church at Jerusalem. It cannot be supposed that so important and interesting a fact should have escaped the notice of the primitive historian of the Christian church, especially as he records that “ a great company of the priests were obedient to the faith.” He is silent, however, as to “ the high priest, and the chief priests, and the elders ;” nor does he even state, that of the “ priests ” who believed, there were any who had taken a leading part in the conspiracy. As far then as history is concerned, there is reason to conclude, that the former not only shed “ the innocent blood,” but rejected the doctrine of Christ, as afterwards preached by his Apostles. Now this (said our Inquirer) appears to be a perfectly fair and just inference ; yet, added he, our Lord himself, when he stood in the presence of the Sanhedrim, after answering to the question of the high priest, “ Art thou the Christ, the Son of the Blessed ? ” “ I am ”—added the following words, “ and ye shall see the Son of Man coming in the clouds of heaven.” Unless then it be supposed, contrary to the tenor of the history, and even to

the spirit of our Lord's own language, in his answer to the high priest, that the latter, with his fellow-conspirators, were "obedient to the faith," it is evident that they will constitute *part* of "the rest of the dead" who will be raised after the expiration of the Millennium. But (continued our Inquirer) if not raised *until then*, how is it possible that they should be witnesses of the pre-millennial advent? for our Lord said to *them*, "*Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*" It is, therefore, perfectly evident, that, according to the Millennary hypothesis, this solemn prediction of our Lord cannot possibly be *then* fulfilled. Can then Millennarianism be true? Can it be scriptural?

Our Inquirer further said, it was perfectly natural to expect that at the full expiration of the Millennium (or whatever limited term that 1000 years, if not literally a 1000 years, may designate,) our Lord would return to heaven, accompanied by all his glorified saints, viz., all those who descended with him, and also all those who were "changed" at the time the bodies of the former class were raised. If our Lord, with his saints, is personally to reign on the earth *during the Millennium*, then, it seems to follow, of course, that he will no longer

reign on the earth with his saints after the expiration of that period. This is the plain common-sense inference. How then happens it (said our Inquirer) that an event of so transcendently glorious, as well as important a character, as the Creator of the world, the Saviour of mankind, the Lord of Providence, returning personally to heaven, after a thousand years absence from it, attended by all the saints who shall have lived on the earth from the beginning of time to the commencement of the Millennium, clothed in their glorified bodies, should not be, in the slightest manner, noticed in the whole range of Scripture prophecy. He could not, he said, but view all this as remarkable? His MILLENNARIAN FRIEND said, in reply, that even on the principles of the anti-millennarians, there would, after the final judgment of the world, be an equally magnificent spectacle, precisely of the same kind, and yet he was not aware that this event had formed a subject of Scripture prophecy. To which our INQUIRER briefly replied, that a prediction to that effect would have answered no useful purpose of prophecy, nor, after it had happened, have constituted any matter for historical reference or of human contemplation; since *then*, of course, all human studies, and, indeed, every temporal interest, will for ever be absorbed in the oblivion of

eternity. His MILLENNARIAN FRIEND here observed, that he thought it was, after all, in his power to remove our Inquirer's difficulty on the subject; at least he said, the statement which he was about to make, on high Millennarian authority, entirely removed his own, viz., that our Lord would remain on the earth *after the close of the Millennium*, even during the whole of the period of time which will elapse between that epoch and the final judgment. Merely contemplating the *literal purport* of this statement, our Inquirer, of course, felt no surprise; for, as he himself did not expect our Lord to come *before* the Millennium, he could not expect Him to return *after* it; but, viewing it as a part of the Millennary hypothesis, his astonishment equalled, if it did not exceed, what he had previously felt in reference to some other parts of that system. Numerous topics of inquiry instantly rushed into his mind, so that even the enumeration of them might appear tedious, to say nothing of the conversations to which they respectively gave rise. Such, for instance, as, whether our Lord, if, after the termination of the Millennium, he continued to dwell upon the earth, would not still continue to *reign on the earth*; and, if so, whether his glorified saints would themselves return to heaven, and leave their Saviour behind; and, if not, and he

still continued to reign, whether they would still continue to reign *with him*; and if so, what was the main and *essential characteristic* of the Millennium; and if *that* were the reign of our Lord with his glorified saints on the earth, why this post-millennial reign should not bear a similar, if not precisely the same general designation? He then reminded his Millennarian Friend, that, according to his own interpretation of the passage in question, it will be during *this*, (*i. e.* the post-millennial,) era that the earth will be covered with the thousands of millions of the wicked dead, filled with diabolical malignity and fury against the saints, and then asked him, whether he thought it probable, that such a state of things as this would ever be realized, and whether he thought it was at all likely that *that* interpretation of Scripture prophecy which inevitably led to such consequences, should be the true one? His MILLENNARIAN FRIEND said he could not deny that these consequences did really flow from his interpretation, nor could he entirely conceal the painful feelings he experienced while contemplating them, but he endeavoured to soften down, in some measure, the incredible and appalling character of the prospect, by observing that this state of things (admitting that it would actually take place) will continue only “for a little season.” In reference

to this remark, our INQUIRER said, considering that even Millennarians, themselves, were not agreed as to the actual duration of the Millenary era, and that "with the Lord one day is as a thousand years, and a thousand years as one day:" he thought no depeudance could reasonably be placed upon any interpretation that was designed to limit the expression, "a little season" to any specific period of time. Nevertheless, admitting that the term of the alleged personal reign of Christ on the earth will be literally a thousand years, he was disposed to think that the phrase, "a little season" should be viewed relatively to the extent of that period. But, if on this principle, it were understood to indicate 50, 40, or even only 30 years, the force of the objection would not be essentially lessened. For imagine (said our Inquirer) our Lord with all his glorified saints dwelling on the earth, when it is crowded with the thousand millions of the raised wicked dead, full of malignity and fury against them—together with the several nations of the earth who still have been deceived by the Arch-Apostate for a period of only 30 years, and then (said he, looking earnestly at his Millennarian Friend) declare whether such a future state of the world can be regarded as having the slightest claim to credibility. Our Inquirer added, that accord-

ing to the opinions of those Millennarians who regard the words, "thousand years," as expressing a much longer, though indefinite, period, the import of the phrase, "a little season," should, of course, be proportionably extended.

Our INQUIRER next reminded his Millennarian Friend, that the Scriptures declare that "all the holy angels" will attend our Lord on the occasion of his second advent, and asked, whether *they* also were to remain with our Lord on the earth during the Millennial and post-millennial eras? and whether *they* were also to be brought into juxtaposition with the living wicked, and their descendants, of the first, and with the raised wicked dead, and the deceived and seduced professed saints, of the last-mentioned period? The continuance of the angels on the earth during the whole of these two eras, appeared to him to be a consequence of the Millennarian hypothesis on the following two grounds: (1st.) that the Scriptures contain *no prediction to the effect*, that, after their descent with our Lord, they will themselves return to heaven; and (2d.) that if our Lord himself continues on the earth during the whole of the Millennial and post-millennial eras, as Millennarians allege, it is reasonable to conclude that his angels will remain with him during

those periods; inasmuch as they are represented as his special personal attendants. His MILLENNARIAN FRIEND said he fully coincided with our Inquirer in this inference. The latter then said, as his main argument at present against the Millennarian hypothesis, was drawn, in a great measure, from the heterogeneous composition of the earth's millennial and post-millennial populations, he should now consider himself entitled to add the *holy angels* to the number of their constituents, and should accordingly proceed to recite two fresh lists of the saints, which were as follows:

Millennial Population of the Earth.

1. Holy Angels.
2. Heaven-descended glorified saints.
3. "Changed" saints, in glorified bodies.
4. Saints, in natural bodies.
5. Wicked, in ditto.

Post-millennial Population of the Earth.

1. Holy Angels.
2. Heaven-descended saints.
3. "Changed" saints.
4. Saints, in natural bodies.
5. The raised wicked dead.
6. The wicked in natural bodies.

Our Inquirer then said, that he thought the bare enumeration of these constituents was quite sufficient to startle the firmest Millennarian, and that he felt inexpressible astonishment, that *such results* of his hypothesis had not more frequently led to uneasy and salutary suspicions of its fallacy. His MILLENNARIAN FRIEND said, in reply, that it was not for us, who are ignorant and short-sighted creatures, to judge what it is befitting for God to do. In this sentiment our INQUIRER fully concurred, but still thought he might be allowed to ask, whether there was not reasonable ground to conclude those interpretations to be incorrect which led to consequences so contrary to the tenor of Scripture, and which were also so much at variance with the dictates of enlightened reason. That a greatly *improved* condition, both morally and physically, of the earth's *indigenous* population, will characterize the Millennial era, he thought was an expectation warranted by the one, and in harmony with the other; but he was compelled to repeat that he viewed the prodigious anomalies of the Millennarian hypothesis as at variance with both.

His MILLENNARIAN FRIEND here observed, that, taking a general retrospect of what had been advanced touching the subjects of their former

and present conference, he could not but acknowledge, that many of our Inquirer's arguments appeared to him to possess considerable weight. He said, that he had been particularly struck with the lists which he had produced of the Millennial and post-millennial populations of the earth. The heterogeneous character of each, and the prodigious consequences flowing from both, he had not before contemplated exactly in the light in which they had now been exhibited; and he was compelled to say, that no such anomalous and marvellous objects of future expectation had ever presented themselves to his mind, when reading the Scriptures, till a short time prior to his embracing Millennarianism. But that particular item in the second of our Inquirer's lists which had most disconcerted him, as it led to most appalling and horrifying consequences was *the raised pre-millennial wicked dead*. He could not, therefore, but feel particularly anxious to exclude, if possible, this most offensive constituent of the earth's post-millennial population from that list. With this view he suggested, that although "the rest of the pre-millennial dead" were not to be raised till *after* the Millennium, their resurrection might nevertheless, not in fact, take place till the final judgment, when the post-millennial era will, of course, have terminated. He, therefore,

thought it was not dealing fairly by the Millennarians to place their interpretations in so repulsive and obnoxious a light. Our INQUIRER, in reply, said it was not he, but the Millennarians themselves, who placed the subject in this light, for they insist, that by the words, "the rest of the dead who lived not again until the thousand years were finished," is to be understood the pre-millennial wicked dead, not sufficiently considering that there is another important point to be determined, viz. *the time* when the "dead who lived not again, &c." shall actually again live—which time the Apostle clearly states to be when the thousand years shall be finished. Now, said our Inquirer, whatever other parts the prophecy in question may eventually turn out to be figurative; *i. e.* as to the predicted events themselves, all that relates *to the time when they will happen*, is perfectly literal, and presents not even the shadow of ambiguity. We have the time then plainly denoted, yea, immoveably fixed, by the Apostle; while the character of the event itself is peremptorily designated by the Millennarians. But *the event, however designated, and the time of the event* must be held together. They cannot, so far as the argument is concerned, be separated. If the Millennarian will have his own designation of the event, he must also have the Apostle's

statement as to the time. Now, then, Millenarianism interprets the words "rest of the dead" to mean *the pre-millennial wicked dead*, and the Apostle unequivocally affirms, that the time for their revival, whatever the phrase "rest of the dead" may mean, is at the *end* of "the thousand years." The result then, according to the Millenary hypothesis, clearly is, that all the pre-millennial wicked dead will be raised to life at the termination of the Millennium; and it is from the representation of the case, as given by Millennarians themselves, taken in connection with the *time*, as fixed by the Apostle, that *all the appalling and horrifying consequences which have been enumerated, inevitably flow*. The only point then which still remains to be determined, is whether the language used by the Apostle *really means the end of "the thousand years"* or *some other period*; and I think, (said our Inquirer) that a brief examination of the particular passage in the Book of Revelation, out of which this question has arisen, will tend satisfactorily to shew that this is the inflexible meaning of the Apostle's language,

Our Inquirer then referred to the noted passage in the Twentieth Chapter of that Book, and said,—concerning "the souls of them who were

beheaded for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," St. John says, "and they (*i. e.* their "souls") lived and reigned with Christ a thousand years: But the rest of the dead lived not again *until* the thousand years were finished." Now, surely, (said our Inquirer) the plain, straight-forward, common-sense import of the latter part of this prediction, is, that "the rest of the dead," whatever these signify, will live again *at the expiration of the Millenary era*; or (to adopt the Apostle's phraseology) "when the thousand years are finished." Surely St. John cannot reasonably be supposed to mean, contrary to the obvious implication of his own language, that "the rest of the dead," instead of living again when *the thousand years are finished*, will not revive till *the Final Judgment has begun*. If it were possible that any reasonable doubt could remain in a reflecting mind on a point so perfectly clear, the following considerations, he thought, might serve effectually to banish it. He then observed, that the Apostle informs us, in the same chapter, (it being the dictate of Divine Wisdom that a *clew* to a correct interpretation of Scripture, should not unfrequently be placed where doubt may *possibly* arise) when speaking of Satan, that the

angel "cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Now (continued our Inquirer) suppose I were to affirm, that it would be a misapprehension of this passage to expect Satan to be loosed *at the close of the thousand years*, and that he will not, in fact, be liberated until the day of Final Judgment, should you assent to my affirmation? Certainly not, (at once answered his Millennarian Friend). Well then, (said our Inquirer) ought you to require me to believe that "the rest of the dead," (or according to the Millennarian interpretation, the wicked pre-millennial dead) will not live again till the Final Judgment? I think (said his MILLENNARIAN FRIEND) I ought not. Besides, (added our Inquirer) if the alleged resurrection of the pre-millennial wicked dead will not take place till the day of final retribution, this specific portion of the wicked dead at once loses its *distinctive character* as "the *rest* of the dead;" inasmuch as at the day of Final Judgment *all* the wicked dead, without exception, will be raised; which will of course include all the wicked dead who shall have died subsequently to the commencement of the Millennium, as well as those who had died before it; and thus the *specific distinction* will merge in

one *general* denomination. What then, (asked our Inquirer) on the Millennarian interpretation, becomes of "the *rest* of the dead"?

Our Inquirer afterwards said, that it was of the utmost importance, in reference to the point which had just engaged their attention, to observe that the phrase, "the rest of the dead," was obviously not an isolated one. The "*dead*" who, according to the Millenary theory, will participate in the pre-millennial resurrection, and "the rest of the dead" who will be raised at the end of the Millennium, are correlatives—whatever, therefore, seriously affects *one* of these correlatives, may also seriously affect the *other*. If the Millennarian interpretation of the words, "the rest of the dead," as we have seen, cannot stand, then there is strong presumptive evidence that the Millennarian interpretation of St. John's pre-millennial resurrection, also, will not stand. If the consequences which inevitably flow from the Millennarian interpretation of the words, "the rest of the dead," shew that interpretation to be fallacious; then it follows, that these words must have *another meaning*; but what *other meaning* can the Millennarians themselves assign to them which will comport with their own interpretation of this passage in the Book of Revelation, on

which the Millenary theory *mainly* depends. Now, if one part of the celebrated bulwark of Millenarianism, founded on this remarkable prophecy in the Book of Revelation, could admit of so serious a fracture, surely it behoves the advocates of that system to inquire whether there is not reason to apprehend, that the remainder of it is also composed of very fragile materials.

But, proceeded our Inquirer, not only does the Millenary hypothesis involve incredible future infractions of the composition and order of the earth's population, but also of that moral constitution under which the inhabitants of this world are placed. It is impossible to conceive that the inhabitants of the invisible world, who, according to that hypothesis, will dwell on the earth during the Millennial and post-millennial eras, should, for hundreds of years, have intelligent intercourse with those of the earth, and not make disclosures, as to heaven and hell, quite incompatible with the present moral constitution of the world; and it appeared to him, that in the parable of Lazarus, our Lord had indicated the *principle* on which we are, at least by implication, forbidden to cherish either the desire or expectation of any such communications. Our Inquirer further observed, that it would require a volume to record

all the instances in which such a state of things would tend to derange the moral order of the world; adding, that the passages of Scripture which, according to the Millenary theory, would require alteration, in order to adapt them to the alleged changes in the state of the earth's population, during the two above-mentioned eras, on the supposition of such disclosures as to the respective invisible states, could not but be also exceedingly numerous.

HIS MILLENNARIAN FRIEND here said, that the Millennial and post-millennial eras would constitute *miraculous periods* in this world's history, and it might, therefore, be reasonably expected, that many things would happen during the same, contrary to our present experience; such as our limited understanding might neither be able to grasp, nor to reconcile with its ordinary conceptions. When we have found the truth (added he), we should hold it fast, and declare it, maugre all consequences. On which our INQUIRER, in reply, said, that the Millennial and post-millennial eras might not, *in themselves*, necessarily involve any *miraculous character* affecting the present argument, *unless the Millenary hypothesis should happen to be itself verified*; and that, therefore, it was evident his Millennarian Friend might, as to

this particular point, be chargeable with begging the question. As to the obligation of holding fast and declaring the truth when found, there could not possibly be any difference in their views; but, when such incongruous and incredible consequences inevitably flow from particular interpretations of Scripture, he would appeal to his friend himself, whether there is not the strongest possible reason to conclude that the truth is *not* found. The human mind instinctively recoils when contemplating the consequences of the Millennary hypothesis. In the whole extent of external nature, it discovers nothing analogous to them. When the Apostle Paul meets the vain objector to the doctrine of the *resurrection of the body from the dead*, he immediately, in order to silence him, appeals to a beautiful and striking analogy, the recognition of which would, at least, be as general as the sowing of seed-corn; and it is obvious, that the force of the Apostle's argument essentially depends upon the certainty there is, that the phenomena attending the resurrection of the dead, will present *nothing* inconsistent with the analogies of the physical world. And our Inquirer thought the Apostle might be reasonably regarded in making *this*, as warranting us to make a similar appeal, whenever any doctrine is propounded to

our belief that affects the physical constitution of the material world; and to ask, in such case, whether it be analogous to the established principles and order of that constitution, or repugnant thereto? Our Inquirer added, it is obvious that no preternatural changes that will happen at the time of the consummation of all things, or end of the world, can at all affect the validity of the present argument.

HIS MILLENARIAN FRIEND, in reference to the remark of our Inquirer, that the alleged change in the moral constitution of the world, which, according to his interpretations of Scripture, will take place, respectively, at the beginning of the Millennial, and post-millennial eras, would render it necessary, that many passages of the Scripture should be altered, to adapt them to the then altered condition of things, said, that it did not appear to him that this remark had any force, inasmuch as all those passages of the Bible, which imply that the great majority of the inhabitants of the world are wicked, would, on that principle, at length require alteration; for it is evident, that when the prospects held out, even by the anti-millennarians themselves, as to the future influence of the Gospel on mankind, shall be realized, all such passages of Scripture will cease correctly

to describe the character of the majority. Our INQUIRER said, he could not admit that there was any weight in what his friend had advanced, since the case he had referred to, affected no principle, either in the physical or moral constitution of things, but was merely a question of *numbers*. Indeed, it was obvious, that numerous commands belonging to the abrogated Mosaic dispensation had long ceased to possess both their ancient obligation and use, and yet no principle of the Divine government had been, in the slightest degree, affected by the change.

Before the close of this Conference, his MILLENNARIAN FRIEND said, he had overlooked one idea which some of his best-informed brethren had suggested, and which he himself thought tended to remove many of the difficulties of the Millenary hypothesis pointed out by our Inquirer, viz. that our Lord might not reign with his glorified saints on the surface of the globe, but in some region of *the air*, and only be occasionally visible to its human inhabitants. Our INQUIRER observed, in reply, that if this suggestion were eventually realized, it would not, according to the Millenary hypothesis, be easy to discover in what the Millennial holiness, glory, and felicity of the world would consist; since its population, at the *beginning* of the

Millennium, at least, would, on that hypothesis, be composed of, comparatively, only a very few converts to Christ, scattered, it may be supposed, here and there; the great body of the church, or saints, who had been "changed," having joined their glorified brethren, and their common Lord, in the air. He also asked his Millennarian Friend, what, in this case, would become of the prediction (upon which Millennarians, in general, lay so much stress), "and we shall reign on *the earth*," if, after all, the saints are to reign with our Lord in some region of *the earth's atmosphere*? He also asked, how our Lord can be said personally to reign with his saints in the air, and, at the same time, *personally* to sit on the throne of David in Jerusalem?

ALLEGED RE-BUILDING OF THE TEMPLE
OF JERUSALEM, AND RESTORATION OF
LEVITICAL ORDERS AND RITES.

FOURTH CONFERENCE.

“ Howbeit the Most High dwelleth not in temples made with hands ; as saith the prophet, Heaven is my throne, and earth is my footstool : what house will ye build me, saith the Lord ; or what is the place of my rest ? Hath not my hand made all these things ?

“ God, that hath made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.”

“ The hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father.”

“ Jerusalem, which is above, is free, which is the mother of us all.”

IN adverting to this branch of the Millenary hypothesis, the ideas that first suggested themselves to the mind of our INQUIRER were those of *locality* and *limitation* ; whereas it appeared to him, that Christianity suggests ideas of *enlargement* and *universality*. And as to the question of the

re-building of the temple, and the restoration of a ceremonial worship, at Jerusalem, it had been decided, by our Lord himself, almost 2,000 years ago, and, therefore, by the *highest authority*. For this reason (he said) he felt indescribable surprise, that the question had ever been mooted at all. He then recited the words of our Lord to which he had alluded :—

“ The hour cometh, when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father.”

Now it appeared to him perfectly evident, that our Lord, by this declaration, did not mean to say, that the time was approaching when men would cease to worship the Father, either in Samaria, or at Jerusalem ; but that the period was at hand when the adulterated system of worship observed in Samaria would cease, and when the Mosaic ceremonial worship of the Jews would be totally abolished. His MILLENNARIAN FRIEND appeared to be exceedingly disconcerted by this declaration of our Lord ; and hastily observed, that, perhaps, it might not absolutely warrant the conclusion that *another* “ hour,” or period of time, would not succeed that to which our Lord then immediately referred ; under *another dispensation*, the temple

and its services might be restored ; so that our Lord, might merely have predicted that the cessation of the corrupt Judaic worship on Mount Gerizim, and the destruction of the temple of Jerusalem, were events nigh at hand. In reply, our INQUIRER said, that he thought other parts of our Lord's conversation on this occasion tended to corroborate the opinion he had now expressed, viz. those in which he assigns the specific *reasons* on which his declaration was founded, for instance—

“ God is a Spirit ; and they that worship him, must worship him in spirit and in truth.”

Hence, said our Inquirer, it appears, that Christianity rests on an *unlimited* foundation, corresponding with its comprehensive character as adapted to mankind universally. The time when the *limited* Judaic economy will have fully answered its end, being now near at hand, our Lord, with great propriety, announced that “ the hour cometh, and now is, when the *true worshippers* shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.” The inevitable inference from the whole of the passages taken together, he thought, was, that after the temple at Jerusalem should be destroyed, and the ritual observances connected with

it, should be discontinued, neither the Mosaic nor any other ceremonial and local worship would ever be again set up with the sanction of Christ and the approbation of his Father. Indeed, the restoration of the temple-worship, &c. seemed to him to be directly opposed to the genius and design of Christianity; but that such restoration should take place when the Gospel shall have achieved its most glorious and extensive triumphs, exhibited, if possible, that contrariety in a still more conspicuous point of view. He also thought that the universal extension of Christianity in the earth, (an issue which it may reasonably be supposed will *then*, if ever, have been accomplished,) considered in reference to our Lord's Millenary reign, and as appealing to our natural sense of fitness, would tend to repress the expectation of a personal and local reign on the earth, and to strengthen that of his *continued* residence and reign in heaven. He also reminded his Millenarian Friend, that it was under a limited and local reign, viz., (that of the theocracy,) that the Shechinah, or symbol of the Divine Presence, was vouchsafed; not after the light of Christianity had burst on the world; and, in regard to *that* economy, only during the *earlier* periods of the Levitical church; which circumstances seemed further to confirm the views he

had expressed on this subject. Besides, (asked our Inquirer,) is it credible that our Lord, knowing (as on the Millennary hypothesis he must have known) that the temple, and the temple-worship, at Jerusalem, would be restored on a greater scale than ever, should have uttered words which imply the utter and final extinction of all ceremonial worship?

II. Our INQUIRER, in the second place, observed, that Christianity suggests ideas of *advancement and progression*, not of *retrogression*; and then invited the attention of his Millennarian Friend to the following passages of Scripture, and others of a similar purport, as unequivocally indicating the doctrine of Christianity on this point:—

“After that ye have known God, or rather are known of God, how turn ye *again* to the *weak and beggarly elements*, wherein ye desire again to be in bondage? Ye observe *days*, and *months*, and *times*, and *years*: I am *afraid of you*, lest I have bestowed upon you labour in vain.”

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. For, IN CHRIST JESUS, *neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

And as many as walk by *this rule*, peace be upon them, and upon the Israel of God."

Nor (continued our Inquirer,) are only retrogressive steps, in regard to the Judaic dispensation, strongly deprecated by the Apostle; he is equally urgent that, even in reference to Christianity itself, believers should not retrograde, but be constantly advancing towards the "measure of the stature of the fulness of Christ;" as evidently appears from such passages as the following:—

"Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of resurrection of the dead, and of eternal judgment."

Now, proceeded our Inquirer, the prospect of the re-building of the temple at Jerusalem, and the restoration of a part, at least, of the Judaic rites and ceremonies, as held out by Millennarians, appears to me, while it tends to undermine important Scripture principles, of which we shall see more hereafter, is directly calculated to counteract these apostolic admonitions. That it has a decidedly retrogressive tendency, it seems impossible

for any one to doubt, who considers, that it turns off the mind from what is luminous and clear in the Christian dispensation, to that which is obscure and dim in that which preceded it; to divert it, in an unscriptural manner, from the anti-type to the type—from the spiritual “good things” themselves, to the material emblems which prefigured them—from that which exceeds in glory, to that whose glory it exceedeth—from the celestial, to the earthly—from the lasting, to the transitory; in short, from the true tabernacle in the heavens, to a “worldly sanctuary,” at Jerusalem. He said, it appeared to him still more extraordinary that this new “worldly sanctuary” should be erected, and the Mosaic ritual ceremonies revived, at that particular period when the Scriptures encourage us to expect that Christianity will shine forth with unprecedented effulgence and lustre.

Our Inquirer further observed, that if Christianity, when in its *infancy*, stood in no need of such a local and temporal appendage, he could not but think it was exceedingly improbable that there should be any such necessity when it shall have attained its ripest maturity, and the utmost vigour of its stature. It appeared still more improbable that such external appendage should be provided for the believer in Christ,

whether of Jewish or Gentile race, when it is considered that he already possesses the advantages of both the Levitical and Gospel dispensations *scripturally* blended together; the pure light of Christianity, with the spiritual benefit legitimately derivable from the *records* of the Levitical institutions; and the latter, not merely as the pious Jews under the ancient dispensation understood them, but as reflected and illustrated by the light of Christianity, with all its grace and truth, as exhibited by its Divine Author!

III. In the third place, our INQUIRER observed, that the restoration of the temple at Jerusalem, with its system of ceremonial worship, suggested, in reference to the distinction of Jews and Gentiles, ideas of *separation*, not of *union*; contrary to what Christianity holds out to our faith and expectations. He thought the inevitable tendency of the restoration of the ecclesiastical polity of the Jews, with its temple, at the time of their general conversion to Christ, would be to revive and confirm their predilections in favour of the worship of their antichristian ancestors—to rear again the “partition wall,” which “has been broken down,” and to make them again, in regard to religion, at least, to a certain extent, a distinct people; contrary to all that is declared, in both

the Old and New Testaments, as to the complete union of Jews and Gentiles in the faith and fellowship of the Gospel; when there shall be one fold, as well as one Shepherd. His MILLENNARIAN FRIEND here said, that the Gentile Christians will be under an obligation to join with the Jewish nation, when converted to Christ, in their restored worship at Jerusalem; and he thought that in this manner a union between them both would necessarily be effected. In reply, our INQUIRER said, that the Scriptures seemed to him to predict a religious union of the two bodies, of a character very different from that to which his Millennarian Friend had just referred; even a union of spirit and heart, in the faith and communion of the Gospel—and, he thought it was thence perfectly evident that the Jews will be received into the Church of Christ, as converted heathens now are, and partake of all its privileges, as the Gentiles now do; *not* that the Gentile Christians will enter into communion with the Jews in a restored Levitical worship, however modified. He said, it also appeared to him, in reference to the present question, very unlikely that, under any modification whatever, the Mosaic ritual would, with the Divine sanction, ever again be introduced; seeing that it would tend to revive a distinction directly opposed to religious union;

a distinction which had been virtually obliterated for nearly two thousand years; and that it was still more unlikely that such events should take place in that particular period, when the Scriptures encourage us to expect religious union will, in the most perfect manner, be realized throughout the world. He also said, it appeared to him that the marked preference and exaltation of the Jews above the Gentiles, held out by the Millenary hypothesis, were as little reconcilable with their predicted religious union, as they were with the genius and spirit of Christianity, and with that penitent and contrite temper with which it is predicted the Jews will, as a nation, embrace it.

IV. In the fourth place, it appeared to our INQUIRER, that the ideas indicated by the Scriptures, in regard to the happiest period of the Christian Church, or alleged Millennium, were ideas of *peace, order and harmony*, whereas he said those excited in the mind by the Millennarian hypothesis, are those of *derangement and confusion*. This he thought was evident from the following considerations:—

1. The correspondence, as to time, of the alleged restoration of the Jews to their own land,

with the re-erection of their Temple at Jerusalem, and the revival of the temple-worship, seems to sanction the Jewish people in their rejection of Christianity, at its first promulgation; inasmuch as it implies that there was no *essential reason* why they should not have held Judaism, in union with a profession of the Christian faith, as *necessary to salvation*.

2. The views of the Millennarians, in reference to the personal coming of the Messiah, to reign, in a special manner, over the Jews, and the restoration of their temple, and its ceremonial rites and worship, viewed as contemporaneous events, seem to hold out an apology to the Jewish people for their present rejection of Christ. ‘ Even Christians (might they not say?) tell us that our temple will be rebuilt, and its ritual restored; they also tell us that then our Messiah, for whom our nation has been so long waiting, will again come to dwell on the earth; they tell us, moreover, that the time when these events will take place is drawing near; and of course they cannot object to our giving credit to their word, and patiently awaiting the fulfilment of their predictions, founded, as they, themselves, allege, on an accurate interpretation of our own Scriptures.’

3. If the inflexible attachment of the Jews to their Temple and the Mosaic ritual was one of

the main obstacles to their original reception of Christianity, it seems exceedingly improbable that when, as a nation, they shall repent and turn with all their hearts unto the Lord, they should be instantly placed, by his command, under those very ecclesiastical institutions, their obstinate attachment to which had principally led to their original rejection of Him.

4. It seems impossible to reconcile the strong language of St. Paul, in his address to the Judaizing Gentile converts, in regard to their unchristian attachment to the abrogated institutions of Moses, or that in which he addresses the Jewish converts themselves, in regard to the abrogated economy, when they contended for it as *necessary* to salvation—with the restoration of the temple at Jerusalem, and the re-establishment of its ceremonial worship.

5. This part of the Millenary hypothesis appears to reflect upon those Jewish converts to the Christian faith who have embraced it *as freed from Judaic admixtures, as the most pious and enlightened of the Gentile Christians now do*; since such an evangelical reception of it would seem to imply a blameable indifference to their ancient institutions, which, according to the Millenary theory, are to be re-established in more than their pristine glory.

6. On the supposition of the Gentile Christians uniting with the converted Jews in their restored worship at Jerusalem, questions naturally arise as to whether the worship of the Gentile Christians there, will possess the pure and spiritual character, to which they will have previously been accustomed, or whether it will be a mixed, or modified, system of worship, consisting partly of Christianity and partly of Judaism; or whether there will be two classes of worshippers, viz. one class consisting of converted Jews, worshipping in conformity with their restored Ceremonial Institutes; and another class, the Gentile Christians, altogether abstaining from the abrogated Mosaic rites, and offering a spiritual worship after the purest pattern of Christian worship; or blending together, in *one* form of worship, both of them, either wholly, or in certain proportions.

7. If the Gentile Christians conform, in part, to the Judaic worship, they will act contrary to the apostolic injunctions against such conformity; and, in case they *refuse* to conform, is it possible that they should avoid giving offence to their Jewish brethren in Christ: as they would of course appear, by such refusal, to cast contempt upon the Judaic Ceremonial?

8. As the Scriptures lead us to expect that the Jews, as a nation, will receive the Gospel, not

by any new or separate channel, but through the medium of the Gentile Christians, as their converted brethren, individually, do at present; it cannot be doubted, that their pious and enlightened Christian teachers will impart it to them in its purity, and with its two simple rites only, as they themselves received it, and as the primitive Gentile Christians received it; (according to the words of the Apostle Peter, "we believe that through the grace of our Lord Jesus Christ we shall be saved, *even as they*;) and, consequently, if their Jewish converts were to manifest an undue partiality to the institutions of Moses, and a desire to blend them with the simplicity of the Christian worship, it would not only excite in their minds sentiments and feelings of unfeigned sorrow, but tend to an alienation fatal to religious union.

9. Finally, our Inquirer said, it ought to be remembered, that the Gentile Christians originally received the Gospel itself from the Jews, and that the latter imparted it to them in its present character of spirituality and simplicity. Now, said he, if the Jewish Christians themselves, who had been the subjects of strong prejudices in favour of the Mosaic ceremonial law, gave the Gospel to the Gentiles in this pure form, can it be supposed that Gentile Christians will not impart it to the Jewish penitents, as pure and unadulterated

as the Gentiles originally received it from their ancestors; or that they should be required, by Divine authority, to give a sanction by their personal example, or otherwise, to any Judaic admixtures.

HIS MILLENNARIAN FRIEND here interposed, and said he was desirous to make a single remark in reference to the third of the preceding particulars, in which our Inquirer represented it as extraordinary, that the Jews should, at the Millennium, be again placed under the influence of the same ecclesiastical ordinances, as had, in so great a degree, contributed to their rejection of their Messiah. He begged to remind our Inquirer, that in the primitive age of Christianity, many thousands of Jews became genuine believers, notwithstanding they were exposed to that very influence. In reply, our INQUIRER observed, that it was perfectly true that many thousands of Jews had, under the circumstances in question, received the Gospel; but then it ought to be remembered, (1.) that these bore a small proportion to the whole body of the Jewish people who rejected it, and whose superstitious attachment to the temple, and the temple-services, there can be no doubt was a very material cause of that rejection; (2.) that those Jews who, in

the apostolic age, received the Gospel in its purity, no longer cherished any such veneration for the Levitical institutions, as implied that the observance of them was necessary to salvation; and, (3.) that the rest of the Jewish converts were greatly hampered, and even injured, in their Christian profession, by their Judaizing predilections; not to mention the dissensions and other evils that resulted from the attempts made by the Judaizing Christians, to impose the obligations of the Mosaic ceremonial law on their Gentile brethren.

V. In the fifth place, our INQUIRER observed, that the ideas suggested to his mind by the Millenary economy, were those of *temporary duration*; whereas those impressed by Christianity, were ideas of *stability* and *permanence*. All the principles on which the Church of Christ is based, are those of an unalterable and perpetual economy, whereas those on which the temple-worship, and all the Levitical institutions rested, were essentially temporary and transitory; except so far as they adumbrated, or illustrated, that perfect and immutable dispensation, which will continue till the final consummation of all things.

Our INQUIRER then observed, that the fore-

going considerations, generally speaking, exhibited not features of *harmony* and *uniformity*, but those of *discord* and *confusion*; adding, that the discrepancies he had pointed out, flowed inevitably from that part of the Millennary hypothesis now under consideration. There were, however, several other circumstances tending to establish the above-mentioned contrariety, which it appeared to him proper just to glance at.

Our INQUIRER then observed, that he found it impossible to reconcile the revival of sacrificial offerings, in connection with the alleged restoration of the temple, and the temple-worship at Jerusalem, with the *cessation* of the Levitical typical sacrifices, and with the fact of the offering up of the Great Anti-typical Sacrifice, as the *reason* of their cessation. It also appeared to him, that the revival of those offerings would be directly at variance with the entire scope and design of the Levitical institutes, and equally opposed to the nature and genius of Christianity; and without, as far as the Scriptures enable us to determine, any conceivable use. His MILLENNARIAN FRIEND here remarked, that the sacrifices of burnt-offerings, under the restored temple-worship, might reasonably be supposed to have, *retrospectively*, a relation to the expiatory death of Christ, as

those under the suspended Mosaic dispensation had *prospectively*; except only each having its distinct and peculiar purposes to answer. Our INQUIRER replied, that from the uniform tenor of Scripture, it evidently appeared that the *whole* design of the Levitical sacrifices was fully accomplished in the great Anti-typical Oblation. All its language, in reference to their cessation, is that of complete termination and extinction; without the slightest intimation either of suspension or restoration. The declared end of their institution having been answered, they are represented as gradually dying away, as *a matter of course*; although their cessation appeared to be expedited, as well as their extinction sealed, by the destruction of the temple. It is also important to observe, that the *reason of their cessation*, viz. our Lord's offering up himself, as the anti-typical sacrifice, once for all, will be equally valid *at the commencement of the Millennium*, as it was at the introduction of Christianity; and, consequently, if it were, at the latter epoch, a good reason why the sacrificial offerings should finally cease, it will be a good reason, at the Millennium, why they should not again be revived. Having fulfilled their design, they were, in fact, abolished in the primitive age of Christianity; and it consequently follows, that

having now no design to fulfil, they will not again be restored. His MILLENNARIAN FRIEND here interposed, and said, he thought that this was an evident begging of the question, since it was impossible that any one could be warranted to affirm, that their revival might not be intended to answer some *other design*. Our INQUIRER replied, by observing, that the repeated declarations of Scripture; the direct and indirect evidence it affords of their abrogation of the fulfilment of their design in Christ; its perfect silence as to any other ulterior design, together with the important fact of their actual cessation for now nearly 2,000 years, appeared to him fully to warrant his inference, that they would never be again restored. Besides, it appeared to our INQUIRER, that by admitting the principle of retrospective sacrifice (a principle no where recognised in the Sacred Oracles), a dangerous sanction would be given to the *Popish celebration of the Mass*, and also to the unscriptural dogma of the Lord's Supper being a *commemorative sacrifice*, as contended for by the Authors of the Oxford Tracts.

Our Inquirer further observed, that it appeared to him quite inconceivable, that the rite of circumcision (which was significant of the circum-

cision, or purification of the heart, and appropriately introduced into the Levitical system, which taught spiritual religion partly by external rites and ordinances), should be revived, when its end will have been fully answered; and when the ceremonial rite, with the practical exposition of it, will have been made known as far as Christianity shall have extended; and, particularly, that its alleged revival should take place, when that very knowledge will not only be universally diffused, but more perfectly understood than ever. He also said, that the expectation of any such revival appeared to him to receive no countenance from the following passages of the New Testament.

“Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

“If ye be circumcised, Christ shall profit you nothing.”

Our Inquirer also said, he found it exceedingly difficult to conceive, that if the converted Jews of the Millennium, supposing them to have received

Scriptural ideas of their liberty in Christ, were required to practise circumcision, that they should not feel themselves in less eligible circumstances than those of their ancestors, who, in the primitive age, had embraced the Christian faith; inasmuch as the latter were free to relinquish the entire system of Mosaic ceremonial rites, and ordinances, had they so pleased, while the Jewish converts of the Millennium will, according to the Millennary hypothesis, be placed under an imperative obligation to observe them. Nor, added he, can I consider it otherwise than probable, that they will be led to regard such a requirement as circumcision, as a very unchristian infringement of their liberty in the Gospel. Looking at the increased external religious privileges, which it may reasonably be expected the Gentile Christians will then enjoy, and considering (what is alleged by Millennarians) that the Jewish nation will, at that important era, be *distinguished as Jews by their religious privileges*, the imposition of the Mosaic rites and ceremonies, especially of the rite in question, at the particular period contemplated, cannot but appear still more improbable.

His MILLENNARIAN FRIEND here reminded our Inquirer, that the primitive Jewish converts, after

they had embraced Christianity, continued to attend the temple-worship, and to make their customary offerings ; nay, that even the Apostles themselves, partially conformed to the Judaic ritual observances. To this our INQUIRER replied, that as the worship of the Jews had been, as well as Christianity, divinely instituted, and that they, *as Jews*, regarded themselves still under an obligation to observe it, their circumstances were peculiar, and, therefore, a dispensation, resembling an exceptional law, seems, virtually at least, to have been granted to them. He also thought it probable, that the consequences of an opposite course might have tended, in a great measure, to defeat the end proposed by the Apostles in preaching the Gospel to them ; and, as they were shortly after reminded by St. Paul, that their whole system was designed to be altogether subservient to Christianity ; was about to “vanish away ;” and as the destruction of the temple itself would speedily render it impossible to observe its worship, it seems to have accorded with the dictates of wisdom and prudence to grant, as it was without the compromise of any principle, the specific privilege conceded to the Jewish converts, in regard to their observance of the Mosaic ordinances. It was a mild concession to their deeply-rooted prepossessions ; but the Gentile Christians having no such

prepossessions, were neither required nor allowed to conform to the Levitical rites. The privilege granted to the Jewish converts is not to be considered as a re-authorizing to do, under the Christian dispensation, what was deemed, in *itself*, necessary; but as an indulgence in reference to what concerned the observances of an abrogated law; observances in themselves, as having been enjoined by Divine authority, lawful; but, as being abrogated, now become inexpedient; and, if compulsorily enjoined, as *necessary to salvation*, to be steadfastly resisted.

Our Inquirer also further observed, that to raise up again, and to re-establish an ecclesiastical polity, which has been virtually abolished, and lain dormant for near 2,000 years, is a very different thing from allowing an abrogated economy gradually to expire. Nor did it appear to him improbable, that one of the purposes designed to be answered by the Almighty, in ordaining that the temple at Jerusalem should be *entirely destroyed*, and *the consequent Jewish dispersion*, was to effect the entire demolition of the Levitical economy, and to establish almost insurmountable obstacles against all attempts to restore it. And, if the account of the attempt of the emperor Julian, recorded by Ammianus Marcellinus, could be fully

depended on, it would powerfully confirm this conjecture. If, then, he might be permitted to form any anticipation as to the future designs of the Almighty, from what he has declared in his word, and done in his providence, he should feel himself irresistibly compelled to reject, as utterly vain and unscriptural, the Millennarian expectation, as to the future re-building of the temple at Jerusalem, and the restoration of the Levitical institutions, either entirely, or in part.

Finally, on this division of the subject, he must say, that whether he adverted to the alleged distinguished privileges to be conferred on the Jews, or the revival of the burdensome rites of the Mosaic law, viewed either as affecting the Gentile or the Jewish Christians of the Millennium, he equally felt it impossible to reconcile such expectations with the following declarations of St. Peter, in his address to the other apostles and the elders assembled at Jerusalem :—

“ Men and brethren, ye know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us ; and *put no*

difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of the Lord Jesus Christ, *we shall be saved even as they?*" Or the following exhortation in St. Paul's Epistle to the Galatians:—

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

The extract from the speech of St. Peter, said our Inquirer, refers to believing Gentiles, upon whom the Jewish converts desired to impose the obligations of the Mosaic law. The exhortation of St. Paul was designed to counteract certain attempts made to impose the same yoke upon the Gentile Christians in the churches of Galatia. So that both the *speech* of the one, and the *exhortation* of the other, directly militate against the restoration of the Levitical institutions, and include a tacit condemnation of those who cherish such an expectation.

Our Inquirer then proceeded as follows:—It may reasonably be supposed, that, during the Millenary era, the population of the earth will be incomparably greater than at any antecedent period of the world. Now, said he, if only a comparatively small proportion of its inhabitants were to enter the Holy Land, (even supposing that the Holy Land should then embrace the whole of its alleged predicted dimensions,) itself already thickly inhabited with Jews, it would not be an easy matter, he thought, to conceive of any way by which they would be enabled to find an adequate number of dwelling-houses, to say nothing of other conveniences and comforts, or even of the necessary means of sustentation. He also adverted to the much smaller numbers who would be able to obtain entrance into the city of Jerusalem; and to the much smaller still, into the alleged restored literal temple.

It further appeared to him exceedingly probable, that, in consequence of the influx of innumerable multitudes of foreigners, even the Jews themselves would be in imminent danger of exclusion, in great numbers, from the worship of their own Temple; that it would be difficult to prevent tumultuous movements among the worshippers in their approach to the temple, or to observe any exact

order, either of time, or decorum in relation to the performance of the temple-services, and after all that, comparatively, very few persons would be able to worship *in*, or even *at* the temple. His MILLENNARIAN FRIEND here reminded our Inquirer, that when the tribes from distant, as well as intermediate parts, came up in ancient times, to Jerusalem, and assembled on the occasions of the great annual festivals, the city—if we take as evidence, the state of it when invested by Titus Vespasian—was crowded to *excess*; yet, notwithstanding the inconveniences which might arise from the excessively crowded state of the city, the Divine Author of the Mosaic Law, although he could not but have foreseen these inconveniences, required the attendance of all the Jewish tribes three times every year at Jerusalem, on those occasions. Nor does it appear that, when they had come up to Jerusalem, they were prevented by their numbers from assembling together, and celebrating, according to the instituted order, the various religious rites and ceremonies which they were required then to observe. To this our INQUIRER replied, that the number of Jews, however great, who assembled at Jerusalem on the occasions to which his Millennarian Friend had adverted, cannot reasonably be compared with the multitudes which, according to the Mil-

lennary hypothesis, will be constantly pouring into Jerusalem from the various regions of the densely-populated globe, especially in the more advanced periods of the Millennium; and that a calculation sufficiently exact for the purpose might have been made of the number of Jewish visitants likely to assemble in Jerusalem at the great annual festivals, and adequate accommodation provided accordingly, whereas it would be physically impossible to ascertain the number who, on the hypothesis in question, might assemble at any particular time in Palestine (he might rather say Western Asia) and pour into Jerusalem, and that even supposing tents to be erected to meet the exigence, or rather *perpetual state of things*, as is done for the Mahometan pilgrims at Mecca, yet, even on this supposition, it cannot be supposed, that the necessity of the occasion would be at all adequately provided for; no not even if the whole of Palestine were to be converted, from the innumerable tents spread over it, into one apparently interminable camp.

Our Inquirer further remarked, that the assembling of the Jewish tribes at Jerusalem, was only at particular seasons of the year, whereas, on the Millenary hypothesis, the thronging of the Gentile families into Jerusalem, will be without the

smallest cessation : and he thought that the embarrassments and inconveniences of the resident inhabitants of Judea generally, but particularly those in Jerusalem, would, in such case, surpass all human power of conception.

Again, our Inquirer observed, that, in regard to the attendance of the Jewish tribes at Jerusalem, on the occasions of the great festivals, the command of the Mosaic Law extended to the males only, (although the females were not prohibited, and might go if they pleased) and that of these, of course, only those would actually attend who were able to bear the fatigues and privations of the journey, which would include the younger children, the aged, the sick and the infirm ; while, on the Millennary hypothesis, it is not one sex only which will be required to come up to Jerusalem, but "all the nations" of the world, without any individual exceptions ; and that not only *three*, but, at least, *twelve* times every year, and from incomparably greater distances than the Jews had to travel ; a requisition which *itself* demonstrates the fallacy of this branch of that hypothesis.

Our INQUIRER further said, that, when he contemplated the great and numerous inconveniences which would inevitably happen from the constant

and crowding influx and efflux of foreigners; especially as affecting Jerusalem and the immediately surrounding country; he found it exceedingly difficult to reconcile such a state of things with the delightful anticipations which the Scriptures authorize us to indulge as to Millennial harmony, order and tranquillity; and more especially when he adverted to the alleged exalted privileges and distinctions with which, according to the Millennary hypothesis, the Jewish nation are to be honoured during the alleged period of Christ's reign on the earth.

It, however, appeared to our Inquirer, that, even if the male portion only of the earth's inhabitants were required, during the period in question, to come up to Jerusalem to worship, the population of the whole globe would be in a state of perpetual movement and fluctuation; far beyond any thing that has ever taken place, even during the crusades, which would be inconceivably annoying, not to the inhabitants of Jerusalem and Judea only, but likewise to those of all the countries through which the pilgrim-visitants would have to pass and repass; that is to say, of all the countries in the world. He also said, that he thought such a state of things would be not only incompatible with the order, duties, and social interests of distinct fa-

milies, but with all the obligations that tend to bind them together in communities and nations.

Further, our Inquirer, contemplating the journeys the worshippers would have to perform, as toilsome and oppressive, said he was much struck with the vast *inequality* with which the burden would press upon the pilgrim-visitants residing in the countries bordering on Judea, and on those who come from the remoter regions of the earth; and still more, when he considered that all the non-resident worshippers would have the journey of returning from, as well as that of going to Jerusalem, to perform. Proportional inequalities in this burden, would, of course, be experienced by the worshippers proceeding from all the intermediate countries.

Moreover, it occurred to our Inquirer that, in the latter part of the prophecy of Isaiah, which is considered by Millennarians as referring to the Millennium, there is the following passage:—
“And it shall come to pass, that from *one new moon to another*, and from *one Sabbath to another*, shall ALL FLESH come to worship before me,” and he thought that, as what is here declared is physically impossible, and therefore cannot be literally true, it

might form a *clew* for the explanation of other portions of Scripture of a similar character.

In reference to the difficulties stated by our Inquirer relative to the inconvenient consequences which would result from the constantly fluctuating state of the world, occasioned by the whole of its inhabitants being summoned to worship the Lord at the literal Jerusalem, his MILLENNARIAN FRIEND suggested, that, perhaps, the prophecies relative to that subject, might import nothing more than that a comparatively few persons are to be *delegated* to go up thither from every nation, tribe and people of the earth; and that by adopting this interpretation much, if not the whole, of the difficulty would be obviated. He thought such a comparatively small proportion of the inhabitants of the earth as might suffice as representatives of each particular country, would neither inconveniently interfere with the civil, or other interests, of the various nations and communities by whom they were sent, nor with the peace of the inhabitants belonging to the countries through which they might pass; neither with those of Judea, those at Jerusalem in particular; although, even on this supposition, he himself could not but apprehend that, in regard to the delegates from the more distant parts of the earth, such a mission would not be

performed without much interruption to domestic order and happiness, and injury to the various interests of families, especially to the families of the delegates themselves.

In reply, our INQUIRER said,

1. That he thought no such small proportion of the population of each country of the earth as his friend had supposed, would at all correspond with the Scripture phraseology on this subject; such for instance, as the following, in the prophecy of Isaiah. —“It shall come to pass that I will GATHER *all nations and tongues*, and they shall COME and see my glory.” And this, in that of Jeremiah:—“At that time they shall call Jerusalem the throne of the Lord, and *all the nations* shall be GATHERED unto it.”

2. If an expression of *homage* and *allegiance*, to be conveyed from every nation to the Lord at Jerusalem, were the *only* object of the delegation, the appointment of such representatives as his friend had supposed, would be more feasible; but, unhappily for his proposed solution of the difficulty, the object of the journey, whether understood literally or otherwise, cannot possibly be limited to this. *This*, indeed, may be included, but there are other objects besides, specifically mentioned in

the prophecies alleged by Millennarians to relate to the present subject.

“Come and let us go up to the mountain of the Lord, and to the House of the God of Jacob, and *he will teach us of his ways,*” &c.

“Yea, many people and strong nations shall come to *seek the Lord of Hosts* in Jerusalem, and to *pray before the Lord.*”

Now, asked our Inquirer, is it here predicted that all nations shall “seek the Lord of Hosts,” “pray before the Lord,” and be *taught concerning his ways*, &c. merely through the medium of delegates or representatives?

3. The Scriptures nowhere prescribe any such delegation, and if they do not prescribe the delegation itself, it would be in vain to inquire whether they have prescribed the relative *number* of representatives from each nation, or community; their qualifications; and the mode of their election and appointment.

4. Our Inquirer intimated that he thought his Millennarian Friend, by suggesting the idea of *delegation*, had conceded a principle of the very last importance in the *present* discussion; inasmuch as, with a view to *escape* from the *inconvenient consequences* which necessarily result from under-

standing it *literally*, he had represented the phrase "*all nations and tongues*," a phrase certainly sufficiently *literal*, as purporting *nothing more* than a *comparatively small number of persons* under the designation of representatives, or delegates. He thought after this, his Millennarian Friend could not consistently object to his *applying the same principle to the Millenary hypothesis*.

5. The objection arising from the required *monthly* and *weekly* appearing of the worshippers at Jerusalem, it is obvious, lies equally against the delegates or representatives from remote countries, and the different nations aggregately which they might represent.

6. It is quite evident that "*all flesh*" cannot be understood to mean only *a very small portion of all flesh*.

Further, our Inquirer observed, in reference to the Jews going up to the Great Festivals at Jerusalem, that the Judaic ordinances were designed for, and were therefore adapted to, *one*, and that not a very extensive country; that they were suited at once to the ordinary physical capabilities of the human race, and to a limited locality. If any of the Jews were compelled to endure peculiar hardships in consequence of travelling from and returning to comparatively remote countries, those

hardships were not attributable to the regulations of the Jewish worship, but either to themselves personally, or to the providential circumstances which had led to their removal from their own country. In these regulations themselves, there were no impracticable injunctions; while by the observances to which they related, and which, however necessarily burdensome and inconvenient for the time, most important purposes were answered; neither was there any thing in them even bordering upon extravagance or disproportion. So far was this really from being the case, that the whole Judaic system was replete with proofs of infinite wisdom and goodness. Christianity, likewise, as being designed for the inhabitants of the world at large, had a correspondent adaptation; bearing on all its features a character of universality; and, of course, having no exclusive relation to distinct nations or localities, Judaism, with all its ritual and ceremonial observances, having, as we have already observed, served its purpose, was virtually superseded. In the new dispensation of Christianity, He who had prescribed the multitude and the weight of the Jewish ordinances, prescribed, in connexion with it, only two simple rites, both of them adapted to the character of universality which belonged to it. Considering all these things, our Inquirer said he felt inex-

pressible surprise that any should suppose that at the period when the new religion, thus admirably fitted for universal diffusion and predominance, had begun to exert its authority—not, as formerly, merely over distinct portions of the human race, but over mankind at large—it should be required to bow to an obsolete and abrogated constitution of local and ceremonial worship; that, at the very time when the whole of the earth's population shall have been received into the liberty of the Gospel, they should be required to place their necks under the yoke of Moses; and, however distant their residences from Jerusalem, to go up thither to worship, and to repeat these journies *every month, yea every week*, without any prescribed exception or condition whatsoever. Our Inquirer then reminded his Millennarian Friend that, to all the consequences marked by contrariety, perplexity, confusion, and disorder, which he had enumerated under the present head of their conference, he must add indefinitely all those others, of which it would baffle the most imaginative mind adequately to conceive, that would necessarily arise from the presence on the earth during the period in question, and while such incessant movements and fluctuations will be going on, of the innumerable multitudes of glorified saints, as well as angels, to which he had already directed the attention of his Millennarian Friend;

more particularly in the course of their second and third conferences.

Indeed, said our Inquirer, such a state of the world as is implied in the Millennary theory, appeared to him inconsistent with the order and comfort of families—with the relations and duties of men in society—with the repose of nations—with all combined and systematic efforts for the benefit of mankind—with the labours of the field—with the interests of trade and commerce—with the operations of civil government; nay, with the very existence of political institutions; of civil communities; and even of society itself, in its simplest elements.

Our Inquirer then said, that he could not allow the present Conference to close without adverting for a moment to the temporal exaltation of the Jews, over all other nations; to which, Millennarians look forward, as a predicted consequence of the return of that people to their own land. He said, he fully coincided in opinion with his anti-millennarian brethren, that such a temporal elevation was calculated to foster in their minds, feelings and expectations at variance with the humble and contrite spirit, in which the Scriptures teach us to expect they will embrace Christianity,

but also with the spirit of Christianity itself, which constantly aims to fortify our minds and affections against the attractions of temporal distinctions, grandeur, and power; and to fix them on that city "whose builder and maker is God," and on our house which is "not made with hands, but is "eternal in the heavens." It was the more unlikely, he thought that the Almighty should hold out to the expectation of the Jews such a state of temporal exaltation as Millennarians represent, inasmuch as their pride, incorrigible obstinacy, and rebellion, as a people, had resulted in a great measure from their abuse of that national superiority and distinction which the Almighty, to subserve special important purposes of his own, had conferred upon them.

THE MILLENNARY THEORY INCOMPATIBLE
WITH OUR LORD'S SACERDOTAL OFFICE.

FIFTH CONFERENCE.

"Consider the Apostle and High Priest of our profession,
Christ Jesus."

"If we are reconciled to God by the *death* of his Son, how
much more shall we be saved by his *life*."

"Who is gone into heaven, and is on the right hand of God;
angels, and authorities, and powers being made subject
unto him."

"He hath prepared his throne in the heavens; his kingdom
ruleth over all."

It is impossible to convey an adequate idea of the feelings of solemn amazement, and sincere concern, with which our INQUIRER entered on the consideration of the Millenary hypothesis, as affecting our Lord's High Priesthood, or intercessory work, at his Father's right hand. That the entire and irreconcilable contrariety of the two systems might more clearly be seen, our INQUIRER thought it would be desirable just to glance

at our Lord's sacerdotal office in relation to the *appointed place of its execution—its immutability—its continuity—its perpetuity*—and also in reference to its *nature and design*; and he, moreover, thought, that his object would be most effectually promoted, by glancing at these several particulars in the order in which he had mentioned them:—

I. As to the *place* appointed for our Lord's execution of his office of High Priest. On this point he invited the attention of his Millennarian Friend to the following passages of Scripture:—

“Who (i. e. Christ) is even at the *right hand of God*, who also maketh intercession for us.”

“We have such an High Priest, who is *set on the right hand of the throne of the Majesty in the heavens*.”

“Christ is not entered into the holy place made with hands, which are the figures of the true, but into *heaven itself, now to appear in the presence of God for us*.”

Our Inquirer observed, that it clearly appeared, from the foregoing passages, that *the appointed place* for our Lord's execution of his office of High Priest, was *heaven*; in the presence, and at the right hand of God; and that this was *the place EXCLUSIVELY*. He was instantly reminded by his

MILLENNARIAN FRIEND, that our Lord, while he yet continued on the earth, poured out earnest intercessions for his people; and he thought it therefore could not be regarded as improbable, much less impossible, that, during the Millenary era, he should resume his intercessory work on the earth. Our INQUIRER, in reply, invited the attention of his Friend to the following passage of Scripture:—

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (i. e. Christ), have somewhat to offer. For *if he were on earth he should not be a priest*, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things.”

And then looking earnestly at his Friend, begged to remind him, that according to the Millenary hypothesis, the personal advent of our Lord, and the restoration of the temple, with the Levitical priests and ordinances, would be *cotemporary events!* The right hand of the Majesty on high, in the heavens, then, is the prescribed and appropriate *place* for our Lord's execution of his office of High Priest and Intercessor of his people. But (said he) the Millenary hypothesis tends directly to disturb this divinely-appointed arrangement; and he then naturally

inquired, how it was possible that our Lord should, at the same time, sit at his Father's right hand, and on a throne in the city of Jerusalem? His MILLENNARIAN FRIEND made no answer to this question; but observed, that our Lord, when on the earth, had declared that

“No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.”

He acknowledged that it was a very mysterious subject; but said, after all, there might be no real inconsistency in supposing, that our Lord might, in a proper sense, be at the same time in *both the places* mentioned by our Inquirer, in conformity to the passage of Scripture he had just cited.

Our INQUIRER reminded his Friend, that learned and orthodox men had expressed their conviction, that the above rendering does not convey the sense of the original. I shall not, however, said he, avail myself of that circumstance, but merely take leave to ask the following questions:—

1. Whether Millennarians do not distinguish

the *personal presence* of our Lord, as Mediator, from his *universal presence*, as God?

2. Whether it be not our Lord, in his *Mediatorial Person*, (constituted as he now is, while interceding at the right hand of his Father) whom the Millennarians expect to return before the Millennium?

On hearing these questions, it naturally occurred to his Friend, that, according to his own theory, the alleged pre-millennial advent of our Lord, will be a *decidedly personal* advent; that the body in which he is to return from heaven, will be the same body in which the disciples saw him ascend thither; and he was, therefore, compelled to answer both the questions of our Inquirer in the affirmative. On which the latter asked, If, then, these things be so, how is it possible for any person to believe that the Millenary hypothesis is true? How, in the nature of things, can it be possible that our Lord should reign *in his mediatorial person* in Jerusalem, and *in the same person*, at the same time, execute the office of High Priest, seated at his Father's right hand in the heavens? Are these things credible!

II. The *immutability* of our Lord's office of High Priest; in reference to which our IN-

QUIRER immediately quoted the following Scripture:—

“But this man, because he continueth ever, hath an *unchangeable priesthood*.”

HIS MILLENNARIAN FRIEND here suggested, that the immutability indicated in this verse might exclusively refer to the person of the High Priest himself; and that the Apostle might only intend to say, that the office was not discharged by a succession of priests, as it was under the Levitical law; and for the reason assigned by him, *viz.* that “he continueth ever.” These words, he thought, clearly shewed, that the *unchangeableness* to which the Apostle referred, was opposed merely to such a change as took place, by reason of the death of the Levitical priests, under the law. Our INQUIRER said, he perfectly coincided with his Friend as to the correctness of his exposition, but differed with him as to the extent of his inference. If, for instance, the Aaronic high-priest at Jerusalem, instead of officiating in the temple there, had transferred the performance of his office to a temple at Antioch—which could not possibly be consecrated, neither its sacred vessels, according to the consecration of the sanctuary, and its vessels, &c. in the temple

at Jerusalem—could he, with strict propriety, speak of such office as being unchanged? He thought, therefore, that in contemplating the priesthood, we must not only look at the person of the High Priest, but all that appertains to the constitution and execution of his office; for instance, the nature of the sanctuary; its place; its furniture; its consecration, &c.; and inquired, if our Lord, after he had executed his office of High Priest for a period of 2,000 years in the “*true*,” that is, the heavenly sanctuary, were to leave it, for the purpose of executing it for 1,000 years more, in a newly-erected temple at Jerusalem, whether, viewing the subject in this light, it could with propriety be said, that there had been *no change in that office?* rather would it not be evident, that the change was of such a nature (being a palpable departure from the prescribed constitution of the sacerdotal office of our Lord), as would be fatal to its efficacy? He also asked, whether, under the impression that, in some future period of the world, such change would take place in it, the Apostle could, with strict propriety, have designated it as an *unchangeable priesthood?* Our Inquirer then observed, if the smallest deviation from the prescribed typical ceremonial, demanded an expression of displeasure

from its Divine Institutor, how much more displeasing to God would be any deviation from the arrangements of the heavenly economy itself; the perfection, as well as the pattern of the typical and temporary ceremonial.

III. As to the *continuity* of our Lord's office of High Priest.

Our INQUIRER, as to this point, invited the attention of his Friend to the following passages of Scripture:—

“For this man, *because he continueth ever*, hath an unchangeable priesthood.”

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth to make intercession for them*.”

“But this man, after he had offered one sacrifice for sins, *for ever sat down on the right hand of God*. From henceforth expecting, till his enemies be made his footstool.”

And Melchisedec, among other things, is said typically, to have resembled the Son of God, because he [the Son of God] “*abideth a priest continually*.”

In reference to the above passages, which he thought evidently proved the *continuity* of our

Lord's High Priesthood, and to what he had previously advanced as to its immutability, our INQUIRER merely asked, whether, if our Lord should quit his intercessory seat at his Father's right hand, to reign in his mediatorial person with his saints on the earth, for at least 1,000 years, there would not, in such case, be a *suspension* for that period, of his personal administration of his office of High Priest; and whether it could, as to such event, be truly said, that he *abideth a priest continually*?

IV. The *perpetuity* of our Lord's High Priesthood.

On this point, our INQUIRER invited the attention of his Friend to the following Scriptures:—

“Whither the forerunner is for us entered, even Jesus, made a high priest *for ever*, after the order of Melchizedec.”

“But this man, because he *continueth ever*.”

“And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, *for ever sat down at the right hand of God*. From henceforth expecting, till all his enemies be made his footstool.”

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool.”

Our Inquirer said, conceding the different trans-

lation and punctuation of the third of these quotations, suggested by some, and adopted by others, he must still regard that passage as a decided proof of the perpetuity of our Lord's priestly office; and he thought that the whole of the passages of Scripture he had now recited, relating to it, *taken together*, incontrovertibly establish this important fact—that, *His incessant intercession* IN HEAVEN, is *essential* to the consolation and salvation, and even existence of his church.

V. Our Inquirer then proceeded to consider the *general nature* and *design* of our Lord's sacerdotal office, as affecting the truth of the Millenary hypothesis, and he thought it might be conveniently viewed under the two following heads:—

1. Its *mediatorial* character.
2. Its *anti-typical* character.

I. In reference to its mediatorial character, our Inquirer quoted the following Scriptures:—

“ Seeing we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

“ We have a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted

like as we are, yet without sin. Let us *therefore* come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest *became* us, who is holy, harmless, undefiled, separate from sinners; and made higher than the heavens."

"But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, [or Covenant,] that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance."

"Verily he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

“ Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. We have such an high priest, who is set on the right hand of the Majesty in the heavens.”

“ For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.”

From these passages (said our Inquirer) we are enabled to deduce the following inferences :—

1. That it was by the blood of his atonement that Christ entered into the true tabernacle for us, and that there alone he can efficaciously plead the expiatory virtue of that blood for the salvation of his people.

2. That their access, by prayer, with holy boldness, to the throne of grace, for help in every exigency, whether spiritual or temporal, is only in the name of Christ, as their sympathising High Priest, and as interceding for them at his Father's right hand.

3. That, as a merciful and faithful High Priest, he makes reconciliation for the sins of his people ; and that this reconciliation is effected by his intercession, founded on the blood of his all-sufficient sacrifice. His intercession, therefore, is an essential part of his work of salvation. It is a

fixed and indispensable ordinance of the mediatorial economy. Were our Lord, as High Priest, personally to leave the heavenly sanctuary, none would be able to supply his place. To affirm that he might leave it consistently with the existence and prosperity of his militant church, would be tantamount to saying, that his appearing in his capacity of High Priest, "in the presence of God for us," is unnecessary; and, consequently, would be a reflection on his sacerdotal office, and on the Divine wisdom which appointed this, as well as every other part of the mediatorial economy.

4. That—as our Lord Jesus Christ is the Mediator of the New Covenant; the Procurer and Dispenser of all the promised blessings of that covenant; and the conveyance of these blessings to his people altogether depends upon the efficacy of his intercession as High Priest in the heavenly sanctuary—if He were personally to quit that sanctuary, to dwell on the earth, no covenant-blessing would thenceforth be imparted to the church, and all the promises of the New Covenant would become as a dead letter. We may hence perceive somewhat of the extent of our obligations to our Lord in his exercise of this office; and how far we are from having reason to desire that he should relinquish the heavenly sanctuary, for an earthly temple.

5. That as the mediatorial power of our Lord to bless and save his people, essentially depends on his intercession for them as the high priest of their profession, it follows that his exact adherence and conformity to the appointed place and order of that intercession is indispensable.

6. That it is absolutely necessary we should have a high priest at the right hand of God; at once constituted after the power of an endless life, and made higher than the heavens.

To all the foregoing ideas, the Millennarian expectation of our Lord's personally vacating his seat in the heavenly sanctuary, in the "*true*" tabernacle, to dwell on the earth, appear to be utterly repugnant.

When our Inquirer had finished these observations he looked with increased earnestness at his Millennarian Friend, and asked him whether he thought there was any thing in Millennarianism so superlatively valuable and important that it might be safely held at the expense of suspending or superseding the priestly office and advocacy of our Lord in heaven, and virtually annulling the whole of the mediatorial economy. It is hardly necessary to add, that his Millennarian Friend returned no satisfactory answer.

Our Inquirer then proceeded, according to his design, to glance at

II. The high priesthood of our Lord, in reference to its *anti-typical* character.

(1) Our Lord's *high priesthood*; as to which he quoted the following passages :—

“ If, therefore, perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change also of the law.”

“ For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we now draw nigh unto God.”

In regard to the contrast here pointed out by St. Paul, between the typical and anti-typical priesthoods, viz. that as pertaining to the conscience, the first was weak, the latter efficacious; the first was unprofitable, the latter advantageous; the former made nothing perfect, the latter made everything so; our Inquirer said it appeared to him exceedingly improbable that an economy, thus comparatively defective, after having answered (as he

in a former Conference had observed) its typical and temporary purpose, should again be revived; and especially when he further considered that, so far from its possessing any value or efficacy in itself, it derived all its importance from that superior economy which it merely typified, and by which it was ultimately superseded. In accordance with this representation, St. Paul appropriately designates it "a shadow"—a shadow of those good things which were to come; a mere accident of the substance which we now possess. Our Inquirer, therefore, asked his Millennarian Friend whether, when we are in possession of the "enduring substance," it is for the recovery of the *shadow* that, at the commencement of the millenary era, a magnificent and massy temple is to be reared at Jerusalem, and the abrogated Levitical institutions restored?

(2.) In reference to the *High Priest himself*. As to this point our Inquirer remarked, that even the Aaronic high priests, who were identified with the Levitical economy, could not fitly represent our Great High Priest, Jesus Christ, who has passed into the heavens; and, as it were, to cut off all connection, in this respect, with the orders of the Levitical priesthood, Divine Wisdom ordained that, as to his human nature, he should spring, not

from the tribe of Levi ; but from that of Judah ; “ concerning which tribe God spake nothing concerning priesthood ;” and that he should be typified by one specially selected and constituted for the express purpose, a personage of pre-eminent, or royal dignity ; of a higher order of priesthood ; in reference to the Aaronic high priests, of precedence as to time,—“ made after the power of an endless life ;” figuratively, without beginning of days, or end of years ; that in all things he might have the pre-eminence over the Aaronic high priests, and be constituted a fit representative of the Son of God, as well as of the Son of Man ; uniting in himself—as our divine High Priest, on *his* Mediatorial throne, now does—both the sacerdotal office, and the regal dignity, power, and dominion. Our Inquirer then asked his Millennarian Friend whether this illustrious and divine High Priest, which the Aaronic priests could not even typify, is ever likely to be brought into juxtaposition with a revived order of the Levitical priests at Jerusalem ? Would not (said he) such a supposition exceed all bounds of human probability ?

But further said our Inquirer, in reference to the high priesthood of our Lord, considered as *anti-typical*, St. Paul, after describing some of the

principal of the Levitical ceremonies, and the dedication of the first covenant, thus proceeds :—

“ It was, therefore, necessary that the patterns of the things in the heavens should be purified with these [*i. e.* with the *Levitical* sacrifices]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the *figures of the true*, but into heaven itself, now to appear in the presence of God for us.”

Now, observed our Inquirer, it clearly appears, from this and similar passages of Scripture, that whatever there was in the Levitical ritual relative to the high priest's office, represented things pertaining to the office of the anti-typical High Priest; and in regard to the latter, that it was as necessary, and as much a matter of Divine appointment, that after he had offered up himself as a sacrifice for sin, without spot to God, he should ascend into the heavens, and continue to minister in the heavenly sanctuary, or “*true*” tabernacle, as it was for the Levitical priests to enter into the first tabernacle, and the Aaronic high priest to enter into the second tabernacle (or holy of holies) to accomplish the prescribed services of God; and further, that were our Lord *not* to continue to execute his appointed office of High Priest in heaven, the typical representation would have no anti-typical

correspondence; in other words, the *heavenly things themselves* would not agree with the patterns of things in the heavens, as they were symbolized by "the worldly sanctuary" under the Levitical economy. Thus, contrary to the tenor of the Apostle's reasoning, the superiority would, in this respect, belong not to the heavenly places but to the worldly sanctuary; inasmuch as the latter would, in such case, *perfectly* represent the *patterns*, while the heavenly things themselves would only represent them *imperfectly*. Such a palpable infringement of the constitution of the anti-typical high priesthood, would, of course, virtually derange the plan, and frustrate the design of the whole mediatorial economy; and, as it is plain that all the efficacy of the Levitical sacrifices and intercessions, was derived from the perfection and permanent character of the anti-typical priesthood, as now administered by our Lord, in the heavens; an essential infringement on this order would virtually invalidate all the sacrificial offerings under the law; so that, on the Millenary hypothesis, it would no longer be warrantable to affirm, either that those were, in themselves, legitimate offerings; or effectual, even in a single instance, in reference to the persons on whose behalf they were presented.

Although, as he had already shewn, inconsistent

with other parts of the millenary theory, it was yet admitted by Millennarians themselves, said our Inquirer, that there will be dwelling on the earth, during the Millennium, together with all the glorified saints, a numerous race constituted, both morally and physically, as mankind are at present constituted. The whole then of this part of the earth's millennial population will stand precisely in the same need of the benefits of the Gospel as every man living does now ; and it is equally evident that the Gospel itself will then as freely offer the same invitations, promises, privileges, and blessings to the Millennial church militant, as it does to all those who come within the sound, or to the knowledge of it at present. In a word, the Gospel will then bear exactly the same relation to the converted and the unconverted inhabitants of the world, as it bears now. To suppose this will not be the case, would imply a reflection on the whole of the Scripture testimony relating to the moral nature and condition of mankind, and also on the Gospel as a remedial economy. To this his Millenarian Friend fully assented. Our Inquirer then said, if the case be so ; if the throne of our Great High Priest in the heavens will be vacated, and the Great High Priest himself will personally dwell on the earth, at least during the whole of the millenary era—how is it possible that the

human race, during the Millennium, should participate the blessings of the Gospel ; seeing that the celestial advocacy, which that very Gospel holds out, as the only channel and means of their communication, will, according to the millenary theory, be suspended—suspended during the whole of that era—suspended, at least, for 1,000 years ! Now suppose (said our Inquirer) this part of the millenary scheme were on the point of being realized ; that our divine High Priest were just about to quit the seat of his sacerdotal intercession ; that all the shining hosts were standing round about the throne of the Majesty on high ; and that an archangel were to proclaim, with a voice that should be heard through the whole of heaven, saying, ‘ Who is worthy to fill the seat of mediatorial intercession ? ’ can we doubt that one answer would proceed from the whole of the celestial hierarchy—“ None but He who is worthy to open the book, and to loose the seals thereof.”

But if, said our Inquirer, our Lord were, according to the millenary hypothesis, actually to relinquish the throne of his mediatorial intercession, what would be the condition of the churches of the saints throughout the whole of the habitable globe ? where would be the hope of the penitent ? where the faith of the believer ? where the consolation of

the afflicted saint? where the grace which regenerates the sinner, and restores the backslider? where would be the sanctification, or even the justification of the believer? indeed, where would even a believer or a penitent be found? for where would be the influences of the Spirit? In such case, who can assure us that a single spiritual blessing would descend from heaven to earth? If Jesus, our great High Priest and Intercessor, who alone can plead effectually, in our behalf, the blood of his sacrificial atonement, were to relinquish the mediatorial throne, that throne would necessarily remain vacant, and the hopes of all the churches of Christ would from that moment expire. Our Inquirer then looked with inexpressible seriousness and concern at his Millennarian Friend, and asked him whether he thought this issue would, in any degree, harmonise with the expectations which Scripture prophecy teaches us to indulge, as to the prosperity, felicity, and glory of the Church of Christ, during that grand spiritual Jubilee, when she will enclose all nations, kindreds, and languages in her ample and affectionate embrace.

But (said our Inquirer) as the subject is of transcendent importance, let us look at it a little more particularly. Our Lord, after having finished

that part of his mediatorial work which he was to transact on the earth, ascended to his Father's right hand to accomplish that which still remained to be transacted in the heavens. He entered not without blood into the celestial sanctuary, and sat down at the right hand of his Father, to plead on behalf of his people, the expiatory virtue of his sacrifice—to send down the Holy Spirit to convince the world of sin, of righteousness, and of judgment; by means of his gracious influence to regenerate, to enlighten, to direct, to sanctify, and to console—to open a way to the mercy-seat that his people might hold communion with their reconciled Father;—to present his ransomed family, with their prayers and praises, for acceptance at the throne of the propitiated and eternal Majesty—to interpose for them on every occasion requiring his interposition—to vindicate them against every unjust charge and accusation—to establish for them an immoveable ground of confidence in all their approaches to God—as their Great Teacher, to instruct and counsel them; and, as their King, to protect and defend them from all their enemies—to deliver them out of temptation—to support and comfort them under all their trials and afflictions—to dispense to them, according to his infinite wisdom, out of the riches of his inexhaustible fullness—to take possession of their heavenly inheri-

tance for them—to prepare for them mansions therein, and finally to receive them to himself in heaven; that they may there behold his glory, even the glory that “he had with his Father before the world was,” and eternally abide in the presence of the Triune Jehovah, and with the innumerable company of the angels and glorified saints.

From the glimpse he had just taken of the benefits flowing to the believer in Christ from our Lord's mediation, as “the High Priest of his profession,” some slight idea (said our Inquirer) may be formed of the immense obligations which all real Christians are under to him in that capacity; and how utterly inexcusable they will be if they do not habitually recognise their Divine Intercessor and his intercession, in their prayers and meditations, and, when proper opportunities occur, in their conversation with others.

It is fitting (continued our Inquirer) that we should remember, that however important and necessary to our salvation, was his work on the *earth*, and however unappreciable as proof of his love towards us, it was, nevertheless, temporary, and that his sublunary ministrations did not exceed the term of a very few years; whereas now he has

ascended into the heavens, He is perpetually engaged in our behalf; "*for ever* making intercession for us." If, then, he is thus constantly manifesting his love and care for us, ought we not constantly to be manifesting our love and regard to him, to his word, his people, his cause, his interests? If the infinite compassion which he displayed towards us by laying down his life in our behalf, is calculated to soften our hearts and engage our affections, surely a frequent recognition of his advocacy, in pleading the merits of that sacrifice in our behalf before the mercy-seat, would tend to soften our hearts and to engage our affections still more. Would it not, indeed, prove the most effectual means of preserving in our minds a continual and thankful memory of his most precious death, and greatly exalt our estimate of its value; especially, seeing that his sacrifice constitutes the indispensable and immoveable foundation of *all his intercessions for us*, and *the meritorious cause* of their efficacy? Again, asked our Inquirer (unwilling to quit the interesting topic) is it possible to imagine any thing so calculated to encourage the penitent believer, in his approaches to the throne of grace, than the fact of our Lord unceasingly presenting the merit of his own blood before the mercy-seat in our behalf—what is so fitted to melt the heart as this? to inflame all its affections; what so cal-

culated to fill it with gratitude, and love, and confidence, and joy—as the frequent, cordial, and solemn recognition of the infinite love and tender compassion of our exalted Advocate, who is ever touched with the feelings of our infirmities, and ever disposed to help and console us? Who (repeated our Inquirer) that has himself personally experienced the inestimable blessings which flow from his efficacious intercession, and has felt his obligations to this great High Priest, *as such*, for all the spiritual blessings he had ever received, could desire to disturb, even for a moment, a divine arrangement of such indispensable and inestimable importance, and which must remain such, *as long as a Church of Christ continues to exist on the earth?*

Our Inquirer then said, from the slight view which he had taken of our Lord's mediatorial work as the High Priest of our profession, in the heavenly sanctuary — some estimate, however inadequate, may be formed of its transcendent importance as an article of the Christian faith, and of the high and extensive import of that interesting, but too much neglected, declaration of St. Paul contained in the following passage of his Epistle to the Romans:—
“ For if, when we were enemies, we were reconciled to God by the DEATH of his Son, MUCH MORE, being reconciled, we shall be saved by his LIFE.” And yet,

so little importance does Millenarianism attach to our Lord's personal presence in the celestial sanctuary, in behalf of his universal church on the earth, that it can anticipate, not merely without painful apprehension, but with joyful hopes, his relinquishment of his mediatorial throne in the heavens, for a thousand years or more; and this even during that very era in this world's history, when the efficacy of his sacerdotal advocacy will be more illustriously displayed, than it shall have been at any antecedent, or will be in any subsequent period of it.

HIS MILLENNARIAN FRIEND now said he had listened with the utmost attention to all that our Inquirer had advanced on the subject of our Lord's priestly office, and could not deny that there was great weight in many of his observations; but still there were some views entertained by Millennarians, bearing immediately on the subject of their present Conference, which ought not to be overlooked. He then said, it was the opinion of some of his friends, that a total, as well as sudden, destruction, both of soul and body, awaits the wicked who shall be alive at the time of the pre-millennial advent; that all things will *then* be made new, so that God, on surveying that new creation, shall again say—"Behold! it is *very good*." Now, he

thought, if such a paradisaical state of things will then take place, it would not be unreasonable to infer that moral evil will be entirely excluded from the world during the Millennium—that all its inhabitants will not only be holy, but as free from sin as Adam and Eve were before they fell. Supposing (said he) this view to be correct, it would of course follow, that there will then no longer be any inhabitants on the earth who will stand in need of the benefits of our Lord's sacerdotal intercession—that his priestly office would cease of itself, and consequently that the obstacles, stated by our Inquirer, as arising from the constitution of that office, to his *personal* residence on the earth, during the Millennium, would be entirely removed. Our INQUIRER said, in reply, that he could not possibly object to the correctness of his friend's inferences, provided his premises were sound; but he begged to remind him that some of the most eminent Millennarians, modern as well as ancient, had acknowledged that there will be living on the earth, during the Millennium, "men in the flesh;" such, in all respects, as its present inhabitants; and, indeed, it appeared to him impossible to prove that this would not actually be the case. But admitting (continued our Inquirer) that the earth and its inhabitants will be then restored to a perfectly paradisaical state, *i.e.* a state *exactly* resembling

that which existed in paradise *before the fall*; and that moral evil will not be found in the earth during the whole of the millenary era, still his friend would not deny that among the *post-millennial* inhabitants of the world there will be *multitudes* of sinful men, and, consequently, that *these* will stand in need of the heavenly advocacy of our divine High Priest, as much as any persons now living do. Will these, then (asked our Inquirer), be left entirely without the benefit of that intercession? His MILLENNARIAN FRIEND said, assuming the existence of such necessity, our Lord would, of course, re-occupy his mediatorial throne, and *resume* the work of intercession in which he is now engaged. Our INQUIRER, in rejoining, said that he did not perceive how it was possible for our Lord, consistently with the declarations of his own word, again to enter into the heavenly sanctuary, and resume his sacerdotal intercession there; in confirmation of which view of the subject, he recited the following passage:

“Neither by the blood of goats and calves, but by his own blood; he entered in *once* (*i. e. once for all*) into the holy place.”

Now (continued our Inquirer) if Christ, ac-

cording to the immutable constitution of his priestly office, was to enter only "once" into the heavenly sanctuary, how is it possible, that he should, without infringing that constitution, enter therein, in that capacity, a *second time*? What, then, he repeated, is to become of those who will stand in need of his advocacy during the post-millennial era? Our Inquirer then observed, that many other difficulties presented themselves in reference to this subject, but he would content himself with asking only the following two or three questions; as each of them was implied in the suggestion his friend had just made, with a view to escape from the arguments which he (our Inquirer) had drawn from the perpetuity of our Lord's High Priesthood. The questions he begged now to propose to his friend were these. (1st.) How can Christ resume his seat of mediatorial intercession, at his Father's right hand in the heavens, for the benefit of the post-millennial inhabitants of the world, if, as some Millennarians expect, he will remain on the earth till the end of the Final Judgment? (2nd.) If moral evil will be *totally* excluded from the earth during the Millennium; from what stock will the post-millennial sinful inhabitants of the world spring? and (3rd.) whether, if moral evil be *totally* excluded from

the earth during the Millennium, the existence, during the post-millennial era of the world, of inhabitants of such character, could possibly be accounted for, without assuming a *second* "Fall of Man?"

THE CHRISTIAN ECONOMY, THE ONLY
MEANS ANNOUNCED IN THE SCRIPTURES,
FOR THE MORAL RENOVATION OF THE
WORLD.

SIXTH CONFERENCE.

"Go ye therefore, and *teach all nations.*"

"The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*"

Our INQUIRER began the present Conference by observing, that if his Millennialian Friend were to return to his former simple and consistent views relative to the spread of the Gospel, his benevolence in behalf of missions would again have its former full and unobstructed flow. He moreover said, that he, himself, felt it impossible to conceive how any person, on whose mind the Millennialian system exerts its proper influence, could experience the full bound and glow of benevolence in regard to that transcendently important object. Whenever this influence operates obstructedly, he thought it would necessarily tend, in some degree, to damp zeal and check effort,

if not also to repress the fervour of prayer ; in furtherance of this great enterprise. It is not (said he) consistent with the nature of the human mind, that it should be otherwise. Other causes may, in many instances, counteract in a considerable degree, the injurious tendency, and in some, may entirely neutralize it ; but such individual instances would not disprove that tendency. His MILLENNARIAN FRIEND said, he was acquainted with several persons whose missionary zeal did not appear to diminish after they had embraced Millenarianism. Our INQUIRER, in reply, asked whether those persons were not characterized by eminent piety, considerable personal activity, and great tenderness of heart. His friend answered in the affirmative. On which our INQUIRER observed, that he was of opinion, such instances could not fairly be exhibited as evidence of the injurious tendency to which he had adverted ; and he felt persuaded, that Millenarianism was indebted for its prevalence, not only in our own country, but also on the Continent, and in the United States, far less to argument than to authority.

Our INQUIRER now put the case of a Millenarian who believes that the Gospel will be preached *merely* "as a witness" for God, to all

nations; which nations, notwithstanding numerous individual conversions to Christ, will, generally speaking, be still left under the dominion of sin, and of various forms of error, superstition, and idolatry, until the eve of the Millennium; when, as *he* believes, Christ himself will make his personal appearance on the earth. He then put another case, viz. that of an anti-millennarian who believes that the knowledge and influence of the Gospel will be progressively extended, until all the nations of the world shall be brought into willing subjection to the authority of Christ; and that this glorious consummation will *precede*, not *follow*, the commencement of the Millenary era. Now our Inquirer thought it would be unreasonable, generally speaking, to expect that two persons, cherishing, respectively, these contrary views, should feel the same ardour, and make equal exertions, in the furtherance of the missionary cause.

HIS MILLENNARIAN FRIEND did not deny the reasonableness of this conclusion; but said, as it appeared from the Scriptures, that previously to the pre-millennial advent, there would be only comparatively, a very partial conversion of mankind to Christ, there could be no help in the case; and that there cannot, properly speaking, be any

thing to deplore in that reduction of ardour and activity, even in a good cause, which *necessarily* results from the unalterable plans and arrangements of Omnipotence. Our INQUIRER here suggested, whether, in relation to the highest proof of the divine benevolence, and to the universally—applicable character of the blessed religion which constitutes that proof, *such a result* ought not to excite a suspicion that the views which led to it were unscriptural. Do *such* ideas (asked our Inquirer) coincide with the parting injunctions of our Lord, or with the general tenor of Scripture, as to the publication and extension of the Gospel?

HIS MILLENNARIAN FRIEND said, he thought the words of St. Peter, as stated by the Apostle James, at the meeting of these and the other Apostles, and Elders, at Jerusalem, viz. “Simeon, (*i. e.* Peter) hath declared how God, at the first, did visit the Gentiles, to *take out of them* a people for his name,” evidently coincides with, if they do not justify, the expectation of Millennarians, that the world at large will *not* be converted to Christ by the ministry of the Gospel. Our INQUIRER, in reply, said, considering that the Gentiles (which name comprehends, of course, all the inhabitants of the world, the Jews excepted), had been sitting

in the region of the shadow of death for more than 2,000 years, reckoning from the flood only, and that the greater part of them would, from the time in question, remain in similar awful darkness during numerous following centuries, it did not appear to him, that such a form of expression was at all at variance with the orthodox view of the subject. Besides, it should be observed, that St. James *immediately* afterwards recites a passage from the prophet Amos, which is decidedly opposed to the Millenary theory, and is perfectly in unison with the sentiments of the orthodox. Having, as we have seen, alluded to the preaching of the Gospel to the Gentiles—as reported by St. Peter—St. James immediately calls the attention of the meeting to that fact, as a fulfilment of the prophecy of Amos. I will recite (said our Inquirer) the whole of the passage together :—

“Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; *that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name*

is called, saith the Lord, who doeth all these things."

Now, (said our Inquirer), what is it that St. James declares in this part of his speech? Why, plainly this, that the preaching of the Gospel, figuratively represented by the "building again the tabernacle of David," was not designed to be restricted to a particular people; but that *all nations, without exception, might seek the Lord*. So that the *latter part* of the passage from the speech of St. James just recited, directly militates against the restrictive sense put by Millennarians on the *former part*, and demonstrates the fallacy of their interpretation of it.

Our Inquirer then took occasion to observe, that St. James' application of the prophecy of Amos, affords a very useful clew for explaining the rest of the figurative predictions of the prophets relative to the Gospel Dispensation; in which they employ symbolical language drawn from the ancient history of the Jewish people, and their institutions; a mistake as to which, he thought, had constituted the chief support of Millennarianism. Now (added he), if the Jewish *tabernacle* was employed by the prophet Amos to represent the Gospel Church, in its migratory and

unsettled state in the wilderness of this world, why might not the temple, so minutely described by the prophet Ezekiel, be designed to prefigure that same church, during the Millennium, as being then characterized by its greatest external stability, extent, and order, and by its most eminent spiritual grace, sanctity, and glory. Such is the character of the temple which Christianity *alone* recognises, and to which *only* it directs our attention—a spiritual, not a material—an eternal, not a perishable edifice—a temple “built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the building, fitly framed together, groweth into an holy temple in the Lord.”

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Such is the noble temple, such are the innumerable priests, such are the sacrifices, acceptable to God through Jesus Christ—which Christianity exhibits; but as to a material temple to be erected at Jerusalem, and the restoration of the Mosaic institutions, she says not *one word*.

Our INQUIRER then said, he thought the follow-

ing passages of Scripture strictly coincided with the views he had just expressed, and shewed that the dissemination of Christianity throughout the world would precede and introduce the Millennium; and that the certainty of the actual, though progressive dissemination of Christianity throughout the world, during "the *present era*, was established by such passages as the following:—

"The stone [*universally* admitted to be symbolical of Christianity] which was cut without hands, *became** a *great mountain*, and *filled the whole earth*."

"The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it."

"The earth shall be filled with the knowledge of the glory of the Lord [not merely with *knowledge*], as the waters cover the sea."

"The kingdom of heaven [i. e. the reign of God, or dispensation of the Gospel], is like to a grain of mustard-seed which a man took and sowed in his field, which, indeed, is the least of all seeds; but when *it is grown*, it is the greatest among herbs, and *becometh a tree*, so that the birds come and lodge in the branches thereof."

* It was progressively to increase *during* the continuance of the ten kingdoms.

“The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*”

Now, said our INQUIRER, it appears to me, that the plain common-sense inference, deducible from these and similar passages of Scripture, is, that the Gospel will spread and prevail, till it shall, at length, be established throughout the whole world; so that all nations will be eventually imbued with its spirit, and act upon its principles. In accordance with this expectation, as to the universal prevalence of the Gospel, was our Lord's parting injunction to his Apostles. His MILLENNARIAN FRIEND here interposed, and said, that notwithstanding our Lord's injunction, it was an undeniable fact, that the Gospel had not yet attained such universal prevalence in the world; although nearly 2,000 years had elapsed since that injunction issued from his sacred lips. Our INQUIRER observed, in reply, that the active obedience rendered to this injunction by the Apostles and their uninspired successors, had, under the blessing of God, and the promised influence of his Spirit, within a period of thirty years, accomplished the dissemination of the Gospel throughout almost every part of the then known world; and what was then effected by its

instrumentality, renders doubt respecting its future predicted universal prevalence still less excusable; while it constitutes an additional incitement to all such efforts, on the part of Christians, as tend to promote it. Although, like the seed which lies long concealed in the earth, before it springs forth in verdure, and at length displays itself in the golden ear; and like the leaven which lies hid in the meal, till the whole lump is leavened; the Gospel, beautifully represented by these similitudes, may not for a long season attain to the maturity and extent of its predicted influence; yet is it gradually pervading the mass; and, at length, it will rise and spread itself into a great tree, whose branches shall overshadow, and its fruit be for the healing of, all nations.

The evangelical efforts made, in our own times, and which are still making on a continually increasing scale of benevolent enterprise; the increased facilities which, under Providence, have already been furnished, and are still furnishing, though unconsciously, by genius and science, for expediting the work; and the success which had already attended the operations of the several Missionary Societies, all tend to confirm the expectation, that a period of the Christian era is near at hand, when the Scripture prophecies, relative to the

spread of the Gospel, will be more expeditiously, as well as more extensively, fulfilled. Many are going to and fro; knowledge is rapidly spreading; and increasing numbers are, in various ways, exerting themselves to diffuse *that* knowledge, which makes men wise unto salvation, throughout the earth. From all that presents itself to our attention, in fact, and in prophecy, we have the greatest encouragement to believe, that the propagation of the Gospel will, year after year, become more and more extensive, until that delightful epoch shall arrive, when the “FULNESS of the Gentiles” shall have “come in.” Perhaps (added our Inquirer) this widely-extended prevalence of Christianity, and its glorious triumphs over heathen and anti-christian idolatry and superstition, and every form of Gentile infidelity—as affording powerful additional evidence of the truth of Christianity, and indicating the utter hopelessness of the personal coming of the Messiah to erect a temporal kingdom—may lead the Jews to a less partial study of *their own Scriptures*, and to a less prejudiced perusal of *ours*; (*i. e.* of the New Testament;) which, under the regenerating and enlightening influence of the Holy Spirit, may greatly tend to pave the way to their national conversion; since it appears, from the words of St. Paul, that nothing but their obstinate unbelief, and that obduracy of

heart which is inseparably connected with unbelief, prevents their union with the universal Church of Christ. And “they (the Jews) also, if they abide not in unbelief, shall be grafted in ; for God is able to graff them in again.” To which agree the words of the same Apostle, in his Second Epistle to the Corinthians, “Even unto this day, when Moses is read, the vail is upon their heart ; but when it shall turn to the Lord, the vail shall be taken away.” To this blessed issue, it seems not improbable that the improved treatment of the Jews by Christians and others, which will be the natural, and indeed, necessary result of the greater prevalence and exercise of Christian principles, during the latter portion of “the times of the Gentiles,” will in a considerable measure tend. These views appear, said our Inquirer, to coincide with the predictions of St. Paul relative to the Jewish people—“Blindness, in part, is happened to Israel, *until* the FULNESS of the Gentiles be come in.” When Christianity shall have triumphed over infidelity, popery, mahometanism, and every modification of paganism ; in other words, over every species of false religion, and every corruption of the true faith ; and has extended itself throughout every region of the globe ; *then* will the conversion of the Jews, as a nation, commence. Nor is it improbable that this uni-

versal triumph and extension of Christianity will be rendered by Infinite Wisdom subservient to the accomplishment of that event. The Gospel, thus universally embraced by the Gentiles, will have become a *standing witness* for God in every country under heaven; and is it reasonable to suppose that the Jews will not be beneficially impressed by this interesting spectacle? But when the Jews shall, as a nation, have embraced the Gospel, a more glorious display of divine grace and power will await the Gentiles. Notwithstanding Christianity shall *now* be professedly embraced by the inhabitants of all the countries of the earth, the *life and power of genuine godliness* may not influence more than a *comparatively* small minority; but the conversion of the Jews—the depth of their predicted penitence—the rapidity with which the Gospel will spread among them—the numbers who will contemporaneously embrace it—and the striking verification of Scripture prophecy which these events will exhibit—will very probably conduce to awaken, in the Gentiles, greater attention to the word of God, and also to confirm their faith in it; nor would the expectation, that all these things will be overruled for the diffusion of the spirit of *vital godliness* among the hitherto formal professors of Christianity among the Gentiles (which,

as we have supposed, shall have previously constituted by far the greater proportion of them,) at all imply that the legitimate influence of the Gospel, and the agency of the Holy Spirit, are not equally indispensable to such result. An event of the kind just described (said our Inquirer) appears to be predicted by St. Paul in the following passage :—

“If the casting away of them (the Jews), be the reconciling of the world, what shall *the reconciving of them* be, but *life from the dead*.”

It may be reasonably expected, that the Gospel will now make its way among both Jews and Gentiles, under circumstances more favourable to the exhibition both of the evidences and truths of Christianity; in a vastly improved condition of human society; but especially, with far more copious and effectual influences of the Spirit; advancing believers generally to still higher degrees of maturity in knowledge, holiness, spiritual-mindedness, and obedience to the Gospel, than what is at present observed even among the most eminent and experienced Christians. And when the whole Jewish nation shall at length have embraced the Gospel, then, it may scripturally be expected, that still richer and more copious spiritual blessings, more and more exalted

communications of divine grace, will await the Gentile Christians, as St. Paul seems to predict in the following passage :—

“ If the FALL of them (the Jews), *be the riches of the Gentiles* ; how MUCH MORE their FULNESS.”

Thus, when the fulness of the Gentiles is come in, the general conversion of the Jews will begin ; and when the fulness of the Jews is come in, the Gentiles will be crowned, in a richer and more extensive degree, with the spiritual blessings of the Gospel, than, perhaps, during any antecedent period ; the immediate apostolic age excepted.

Both the Gentiles and the Jews having now generally embraced the same faith, and acknowledged the same Messiah, and being united together in the same church, or, to use the figurative language of Scripture, grafted into the same olive-tree, the following prediction of our Lord will be fulfilled :—“ There shall be ONE FOLD, and ONE SHEPHERD.” These glorious and happy changes, especially the predicted unity and spirituality of the Church, having been accomplished, every thing will, apparently, be in a most auspicious train for that more perfect and universal evangelization of it—that more mature and exalted personal piety—that delightful sanctifica-

tion of all the families of the earth, which shall usher in that glorious and happy era, usually called the Millennium; when the gifts and graces of the Spirit shall be poured forth in their utmost richness and abundance; as the fruit of the intercession of our Great High Priest, who is, and will then *still* be at the right hand of God; since he ever liveth to make intercession for his people, which he hath redeemed by his blood, out of every kindred and people, tongue and nation; and since his Militant Church will continue as long as the world stands, and ever need such intercession. Then, it is probable, those individuals who shall be most distinguished for their piety and wisdom—whether of Jewish or Gentile extraction—will be elevated to places of trust and authority, and bear rule over all the kingdoms of the earth—when all unprincipled political and civil, as well as ecclesiastical, administrations shall have ceased—and when all families, communities, and nations shall, generally speaking, be united in the profession of the pure truth, and the affectionate and holy fellowship of the Gospel; inseparably bound together in the unity of the Spirit, and in the bond of peace. Wars, and all tyranny, injustice, oppression, and cruelty, will then have, (perhaps entirely) ceased unto the ends of the earth. The Redeemer of

the world; "the Mediator of the New Covenant;" "the Great Apostle and High Priest of our profession;" the King of the Spiritual Israel, shall then administer, in all the efficacy of his sacerdotal advocacy, and all the glory of his regal dominion—"sitting as King and Priest upon his throne," in the heavens—all the ordinances of each of these exalted offices, for the benefit of a regenerated, enlightened, sanctified, and happy world. *Thus* will he reign as King over all the earth for at least 1,000 years; and his saints, who shall then be on the earth, as they will fill all places of authority, both supreme and subordinate, will, in a correctly Scriptural sense, reign "*with Christ*;" not he *with them* on the earth, but "*over all*" of them, while He still sits on his perpetual throne, in the heavens.

Our Inquirer having thus expressed his sentiments on these very interesting topics (and which, he said, he firmly believed were the views really held forth by the Volume of Inspiration), paused for some time; his countenance evidently indicating a state of powerfully excited feeling. At length, under deep impressions of holy jealousy for the honour of God and of his word, he said he found it quite impossible to divest his mind of the persuasion, that Millenarianism casts *dishonour*

on the Gospel Dispensation—which the Scriptures hold up as a *perfect* system of religion—inasmuch as it represents it in the light of a *defective* and ineffectual instrument, for accomplishing the universal evangelization of the world. And as to *another superior dispensation*, or even the Christian dispensation *improved*, to succeed that form of it which we are now under, our Inquirer said, he was unable to find a single word in the whole Bible, that gave the slightest countenance to any such expectation.

HIS MILLENNARIAN FRIEND here interposed, and said that he thought our Inquirer would have spared his imputation, and himself much painful feeling, had he considered that Christianity was not the *only* dispensation God had given to mankind; and it appeared to him, that it would be quite as reasonable to say that Christianity is a reflection upon Judaism, as that Millenarianism (because it holds out a still more glorious future dispensation) is a reflection on Christianity. In reply, our INQUIRER said that he could, in no degree, concur in his friend's observation; and begged to remind him, that the Levitical Economy was local, and restricted to one people only; peculiar in its entire scope and design, and temporary as to its duration. At

length, its great object and end were fulfilled in the establishment of a perfect Dispensation, to which it had been only preparatory; so that no reflection could possibly be cast by the Dispensation which succeeded, on that which went before. On the contrary, he said, Christianity sheds a glory on Judaism, while Judaism, in return, reflects light upon Christianity. Nor did the abrogation of the Judaic Economy imply any failure; or that it had not *fully* answered the purposes for which it was instituted. On the contrary, it was because it *had* answered the end of its institution that it was abrogated. As to Christianity, (continued our Inquirer) the case is altogether different; so far from being a preparatory, it is a complete and final Dispensation. Its abrogation was not predicted; neither is it necessary that it should be abrogated. It was not foretold that it will ever be succeeded by any other dispensation; neither is it conceivable that any other dispensation should be necessary. Neither is there any thing in the system of Christianity that leads to an expectation of its future abrogation, and the substitution of another dispensation in its place; but quite the reverse. Christianity is a dispensation of religion, neither local, nor restrictive, nor temporary; designed, as we have formerly stated, for the benefit of all nations and all times;

adapted to the moral necessities of mankind under every modification of character, and in every variety of condition. It is expressly designed to diffuse truth, and establish righteousness and holiness, throughout the earth. The Old Testament predicts, and in the language of rapturous exultation describes, the future glory of the Christian Church, and the peace and felicity, security and prosperity of a morally renovated world. It is a religion which bears all the marks and characteristics of a religion intended for universal and perpetual application and use. Our Lord, as we have seen, commanded, that it should be communicated to all nations, and promised that his presence and aid should constantly and permanently attend its ministers, while engaged in the execution of his injunctions; and it is evident, from both ecclesiastical history and experience, that it has ever since proved to be the power of God unto salvation, both to the Jew and to the Gentile. Nor can I (continued our Inquirer) conceive why the precious fruits which it has produced *partially* should not be produced *universally*. Where (he asked) is that country in which it will not grow? Under what clime will it not flourish? It has obtained triumphs over individuals of every language and nation, and no reason can be assigned why it should not extend its dominion over all nations and

all tribes. It has effectually resisted or vanquished every form of hostility. There is no species of iniquitous rule, which it cannot correct, and will not eventually subvert and overthrow. Even war itself shall be subdued by its mild and gentle influence. Again, where is the mind which it cannot illuminate? Where is the heart which it cannot sanctify? Where is the will which it cannot subdue? Where are the passions which it cannot control? Where is the conduct which it cannot reform and regulate? Where is the person, family, community, or nation, which it cannot purify, felicitate, and exalt? In short, the Gospel Economy is as powerful, as to its efficacy, as it is perfect in its constitution; and in the doctrines and the precepts, the promises and the threatenings, of the written word; in the ministration of the Gospel; in the celestial advocacy of our Great High Priest, and in the efficacious agency of the Holy Spirit—every thing has been provided which is requisite for fulfilling the predictions of Scripture and effectuating the transcendently benevolent purposes of the Almighty, both in regard to this world and to the purer and sublimer blessedness of the next. Why then, (asked our Inquirer) should another Dispensation be expected? For what purpose can it be needed? What specific object is there, of

real excellence, glorifying to God and beneficial to man, that the present Dispensation *cannot* effect, and that another can, or would, effect? And of what nature, (proceeded our Inquirer) is the Dispensation, in fact, that *Millennarianism* purposes to substitute? Why, a Dispensation without a High Priest and Advocate at the right hand of God, without any intercession there for the saints; and consequently, without answers to prayer, without communications of the Spirit, as the fruit of our Lord's intercession there! Alas, alas! exclaimed our Inquirer, and is this all that *Millennarianism* has to offer as a substitute for the present perfect and glorious Dispensation of the grace of God? and shall we receive at its hands SUCH a substitute?

Our Inquirer, after a rather long pause, further observed, that many other considerations might be adduced in support of the universal pre-millennial triumph of the Gospel, but he would content himself with adverting to only one more; it was this—that the binding, and loosing again of Satan, as predicted in the twentieth chapter of the Book of Revelation, *according to that opinion*, coincides both with the principles of the Divine government, and with the dictates of enlightened reason. He then reminded his *Millennarian*

Friend that, in regard to individuals, Satan's power appears to be more or less restrained, accordingly as they are more or less habitually disposed to obey the will of God ; and he thought it was exceedingly probable that God would, in regard to the general population of the world, act on the same principle. Indeed, as the general population of the world is but an extensive aggregate of individuals, his treatment of each of the whole number of the individuals of such population, according to the principle in question, would, as to the aggregate, be equivalent to the restraint of Satan's power, in reference to the whole world.

He also thought that this view of the subject would naturally tend to a perfectly rational, as well as Scriptural, interpretation of the oft-quoted prophecy to which he had just referred; an interpretation that has the advantage of presenting a mutual correspondence of parts, and harmony, as to the whole of the prophecy.—By the ministry of the Gospel, and the ministration of the Spirit, the earth is, at length, filled with the knowledge of God, as the waters cover the sea; Satan is bound and imprisoned for 1,000 years or more; while truth and righteousness remarkably flourish every where. At or about the close of that period a spirit of lukewarmness, love of the world, and alienation

of heart from God, begins again to appear, and at length diffuses itself, to a wide extent, among the inhabitants of the earth; and it now ceases to accord with the fixed principles of the Divine government, that Satan should any longer continue bound. Practical wickedness again revives, and he is again permitted to go forth throughout the whole earth, to deceive all those, among the nations, who shall have pleasure in unrighteousness; so that they shall believe a lie; and, at length, even array themselves with malignant hostility against the righteous part of the earth's population—*i. e.* the then Church of Christ. According to this plain and Scriptural exposition of the passage every particular event described in the prophecy, agrees with the *rest* of the events described in it; there is a mutual correspondence—a general harmony. As what I have just said is exceedingly important in the Millennarian controversy (said our Inquirer) I will briefly repeat it. When in consequence of the preaching of the Gospel, with the accompanying influence of the Holy Spirit, the nations of the world are all become righteous nations; keeping the truth; Satan will be dethroned. Again—after the lapse of many hundreds, *perhaps* many thousands of years of terrestrial peace and happiness—during which holiness shall every where prevail—religion declines; the love of many waxes

cold; wicked principles and evil passions begin again to be very generally cherished and indulged—and Satan is again permitted to return, and to deceive and tempt the inhabitants of the post-millennial, as he had done those of the ante-millennial world; until at length practical wickedness shall again become general.

Now, said our Inquirer, (adverting to the first part of the prophecy in question) these suppositions appear to coincide at once with the testimony of Scripture and our natural conceptions; the power of Satan is withdrawn, on a principle strictly in accordance with both, when the world, in consequence of the successful ministry of the Gospel, is, at length, covered with a righteous and holy population. Whereas it is evident, on the millenary hypothesis, Satan will be bound at a time when the world has been only very partially evangelized; in other words, when wickedness will generally prevail on the earth, in direct contravention of the principle of the Divine government to which he had adverted, and in contradiction to all our natural sentiments of justice and fitness. Is this probable?

In reference to the latter part of the same prophecy our Inquirer briefly observed, that, according to his own views of the triumphs of the Gospel, there

is a natural and intimate correspondence between the *re-prevalence of the spirit of wickedness*, and the *release of Satan*; but, (said our Inquirer, referring to the millenary theory) what explicable connexion is there between the *liberation of Satan from the bottomless pit*, and the *resurrection of the pre-millennial wicked dead*? His Millennarian Friend objected not to any of these observations.

As to the actual duration of the happy state of the world, to which I have recently adverted, various conjectures, (said our Inquirer,) have been indulged by learned and pious men. Since Satan, at the commencement of the Millennium, will have had, generally speaking, the dominion over it at least 6,000 years, and at the end of the Millennium, will again recover his power, it is natural that the Christian should cherish a hope, that our Lord's own dominion over it will continue a much longer period than the whole of Satan's reign; including the post-millennial era. Our Inquirer said, he, himself, participated this natural feeling; and, as in the prediction of St. John, which specifically marks the term of our Lord's reign over the whole world, a *round* number is, for the *only* time, used in prophecy, he thought we might not greatly err if we were to regard it as an *indefinite* one. Could we have assurance of the

accuracy of this conjecture, we should feel at liberty to indulge the expectation of a much more extensive period of *millennial* piety and felicity, than that comprehended within 1,000 literal years.

It may be worth remarking, that all the great divisions of time, not being prophetical, as well as the prophetical periods, recorded in Scripture, are, with the *single exception of that immediately in question*, of *definite* character.* Perhaps, therefore, we may assume, that it is at least not improbable, the round number stated in the prophecy in question, really includes a much longer period than 1,000 literal years. When, in the

* Such as the 400 years of the Israelitic slavery in Egypt; the Babylonian captivity of 70 years; the 1290 and 1335 days of Daniel, &c. The "great divisions of time, not being prophetical," are those from the time of Abraham to that of David; from that of David till the migration into Babylon; and from the migration into Babylon to the Messiah; each division comprising fourteen generations. The Author avails himself of the present Note, to add, that these separate divisions of time, when united in one period, afford a further confirmation of the generally-received opinion as to the prophetic term of the Great Apostacy, comprising 1260 literal years. The three great post-diluvian periods, above-mentioned, united, give 42 prophetical months, of 30 days each, or 1260 prophetical days; or, reckoning the usual time of 30 years to each generation, 1260 years. Now as it has been long ascertained by the event that the post-diluvian

fifth chapter of the book of Revelation, the same Apostle describes the multitudes who exclaimed, "Worthy is the Lamb," &c., as consisting of myriads of myriads, and thousands of thousands, our Inquirer presumed we are not bound to understand his language in the strict literal sense, but as signifying an exceedingly large *indefinite number*. Perhaps this instance (said our Inquirer) may be allowed to guide us in the interpretation of the 4th verse of the twentieth chapter of the same book. To suppose, as some writers on the Prophecies have done, that the 1,000 years mentioned in that verse, will extend to a period consisting of as many annual revolutions of the earth, as there are days in a year, is evidently to lose sight of probability; as it seems to be impossible to reconcile such calculation with the language of Scripture, in reference to the comparative proximity of the day of Final Judgment; and, perhaps, also, not with the physical capabilities of the earth. The day of judgment was undoubtedly

(or anti-christian) periods, united, comprise, if the above calculation be admitted, 1260 literal years, it may with the greater confidence be believed, that the great Apocalyptic period will *also* consist of 1260 literal years. The Author would not have noticed this Scripture co-incidence had he remembered having met with it in the course of his reading on the subject of prophecy.

spoken of by our Lord and his Apostles 1,800 years ago as an event comparatively *nigh at hand*; and, if so, it might have been comparatively nigh at hand, although the *intermediate period* should far exceed the period which has already expired. On this supposition (said our Inquirer) we might be allowed to cherish the expectation, that the duration of the reign of Righteousness on the earth will coincide with the feelings and anticipations of the Christian in regard to the great superiority of our Lord's dominion, in reference to its *duration*; as well as in every other respect; over that of the Enemy of all righteousness.

HIS MILLENNARIAN FRIEND here said, that our Inquirer's conjecture involved a departure from the *Scripture rule* which he (our Inquirer) had himself pointed out, as to the *definite character* of the prophetic periods—a deviation which, perhaps, could not be justified. Our INQUIRER, in reply, said, it is true that the Divine Being had condescended to adapt the course of his providential government to definite prophetic periods, and, perhaps, for this among other purposes, that the accomplishment of the Scripture prophecies, comprehended in them, might more strikingly exhibit his Power and Prescience; and be thus better fitted to convince the unbeliever, and to excite exalted and reverential sentiments in

his own people ; but it seems probable that, during the millennial and post-millennial eras, additions to the previous evidence from this source will not be necessary for the production either of the one effect or the other ; in consequence of the greatly increased means of impressing conviction, and exalting piety, resulting from the then extensive and recent accomplishment of prophecy ; especially in regard to the downfall of all anti-christian powers ; the conversion of the Jews, and the evangelization of the world at large. A departure from the general rule in reference to the definite character of the prophetical periods, might therefore take place, in regard to the Millenary period, without any actual deviation from the *principle* of that rule. The infinite wisdom of the Holy Spirit, as to the language of prophecy, as in other things, may be equally evinced in reference to what we may regard as the *exception*, as to what we may have been led to consider as the *rule*.

Our Inquirer then proceeded to observe, that there were some important points of contrast between the prophecies of Scripture relative to the *First Advent* of our Lord, and those supposed to relate to his alleged *Second Coming* at the Millennium, to which he would take leave to advert before they closed their present Conference.

As to our Lord's first advent, (said our Inquirer,) numerous events and circumstances connected with his Divine mission to our world, although he remained in it a little more than 30 years, are distinctly, and in many instances, circumstantially predicted ; whereas, on the contrary, in regard to any events or transactions, as being connected with his alleged Millennial residence on the earth, the voice of prophecy appeared to him to be *entirely silent*. His MILLENNARIAN FRIEND here observed, that to account for the contrast which our Inquirer had just noticed, the different *designs* of the respective advents ought certainly to be taken into consideration ; for, (added he,) unless we duly attend to this distinction, we shall be liable to fail in any attempt to argue from one of them to the other. 'To this observation our Inquirer fully assented ; but said, it appeared to him that endeavour to ascertain the *specific designs* of the respective missions in question, would tend rather to heighten than to diminish the contrast, and not at all to account for it. Our Inquirer then observed, that the design, or ultimate object of our Lord's *first advent*, is distinctly and repeatedly predicted, while its magnitude and importance were, without question, such as plainly accounted for the extraordinary character both of the Messiah and his mission ; whereas in regard to our Lord's alleged *second* (or millennial) *advent*, there

is not, in all the Scriptures, a single syllable as to the *design* of his alleged mission and residence on the earth ; notwithstanding the latter includes a period of 1,000 years or more. Thus, as his friend would perceive, even the means necessary for instituting the very comparison he had suggested, were *not to be found*. Now, (continued our Inquirer,) such a deficiency as this, appears to me, on the supposition of the truth of the Millenary theory, perfectly unaccountable ; but, on that of its fallacy, *just what might have been expected !*

HIS MILLENNARIAN FRIEND said, he thought these observations of our Inquirer were of a far too sweeping character, for it was evident, that there were several points relative to our Lord's pre-millennial advent plainly predicted in the Scriptures, and which he would immediately enumerate. Our Lord (said he) shall

1. Come in like manner as he ascended, to
2. Destroy his enemies, and break them in pieces,
3. Restore the Jews,
4. Sit on the throne of his Father David, at Jerusalem,
5. Reign over all the earth, and
6. To judge the world.

Our Inquirer, in reply, observed, that a moiety of the items his friend had enumerated, tended rather to confirm the opinion he had expressed,

than to invalidate it; since it was obvious, that numbers 2, 3, and 5, described exactly those things which our Lord might accomplish as a part of his mediatorial administration, without quitting his throne at the right hand of his Father; whereas the transactions predicted concerning his *first advent*, were all such as rendered it absolutely necessary that he should quit the heavens, and come down to earth to accomplish. As to the 4th item, he should content himself with observing, that the fallacy of such a literal fulfilment of that prophecy, had been already indirectly demonstrated in the course of a former conference; and in regard to our Lord's second coming, and judging the world, to which the 1st and 6th items of his Friend's enumeration relate, he should, in a subsequent one, endeavour to shew, that the expectation of his personally coming to judge the world BEFORE "*the last day*," or close of time, is utterly destitute of foundation. So that after the most searching examination, it will be found, that while the Scriptures contain more than *a hundred predictions* of events, circumstances, &c. which were to take place in connection with our Lord's *First Advent*; those Scriptures contain, properly speaking, not *a single prediction as to any event, or transaction, whatever*, in connection with his alleged *Second* (or pre-millennial) *Advent*.

THE MILLENNARY THEORY INCONSISTENT
WITH THE SCRIPTURE ACCOUNT OF THE
RESURRECTION AND FINAL JUDGMENT.

SEVENTH CONFERENCE.

"It is appointed unto all men once to die, but after this *the Judgment.*"

"He (God) hath appointed *a day*, wherein he will judge *the world* in righteousness."

"We must *all* appear before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad."

OUR INQUIRER said, he would, in the present Conference, consider the Millenary Theory, in reference to the Scripture doctrines of the Resurrection of the Dead, and Future Judgment. He then, in reference to the doctrine of the Resurrection, cited the following passages:—

"In *the resurrection*, they neither marry, nor are given in marriage," &c.

"As touching *the resurrection* of the dead, have ye not read," &c.

“*The hour* is coming, in the which *all* that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

“Of the hope of *the resurrection* of the dead, I am called in question.”....“I have hope toward God, that there shall be *a resurrection* of the dead, *both of the just and the unjust.*”

“Since by man came death, by man also came *the resurrection* of the dead.”

“So also is *the resurrection* of the dead.”

Our Inquirer said, he thought the following things were fairly deducible from the Scriptures he had just cited:—

1. That there will be a resurrection of the dead.
2. That the resurrection of the dead, will include both classes of mankind; viz. the righteous and the wicked.
3. That the resurrection of both of these classes will take place contemporaneously; or on the same occasion.
4. That, with the exception of Enoch and Elijah (and, perhaps, Moses), neither of whom were committed to the grave, it will be an universal resurrection of the human race.

HIS MILLENNARIAN FRIEND said, that in some other passages of Scripture, not quoted by our Inquirer, the resurrection of the righteous were spoken of *separately*, and that, therefore, he did not see why there might not be *two separate resurrections*, one of each class; and why these two resurrections should not take place at times very remote from each other, as the Millennarians allege. Our INQUIRER readily admitted, that some Scriptures do speak, separately, of the resurrection of the righteous; but he could not concur in the inference which his Friend seemed inclined to deduce from it; inasmuch as when this is the case, the *subject* has reference to *the class spoken of* EXCLUSIVELY. He also thought *exceptions*, resting on distinct assignable *reasons*, tended rather to confirm than invalidate general conclusions. The chief passages containing the exceptions, to which his friend had immediately alluded, were the following:—

“Thou shalt be recompensed at *the resurrection of the just.*”

“If by any means I might *attain unto the resurrection of the dead.*”

In the first of these passages, our Lord evidently refers to the rewards of the righteous;

and, in the second, his Apostle refers to his own personal recompense, at the Day of Judgment. Thus, in each case, *the nature of the subject* necessarily excludes the resurrection of the wicked; and, consequently, no inference can be deduced from either of these passages of Scripture, against the doctrine of an universal resurrection of the dead.

As to the Millennarian assumption of two or three resurrections, at times very remote from each other, our Inquirer said, that without entering into doubtful disputations as to the precise meaning of certain terms used in the Scriptures, denoting times and seasons, he thought it was perfectly clear, that, in reference to the resurrection of the dead, they speak of only one time; in other words, that the resurrection of the righteous and the wicked, although they should not, as those Scriptures themselves seem to intimate, rise at the *same precise time*, will take place on the same great and solemn occasion. This appeared to him evident, from the declaration of our Lord himself, already quoted; viz. “the HOUR is coming, WHEN *all* who are in the grave shall hear the voice of the Son of God;” and from the fact, afterwards announced, in the same passage, that *these* include both classes, the

righteous *and* the wicked. It is also confirmed by the following words of St. Paul, which have been already quoted generally:— “There shall be *a resurrection* of the dead, *both of the just and the unjust.*” Every reader instantly comprehends the meaning of such expressions; it is only as seen through the mists of hypothesis, that they appear doubtful or obscure.

Our Inquirer, in the next place, observed, that as the resurrection will be an *universal resurrection*, it *necessarily* follows that it will not take place till the *end of time*, which appeared to him to be confirmed by direct Scripture testimony. Our Inquirer, in proof of this, quoted the following passages:—

“ And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again *at the last day.*”

“ And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up *at the last day.*”

“ No man can come to me, except the Father which hath sent me draw him: and I will raise him up *at the last day.*”

“ Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up *at the last day.*”

HIS MILLENNARIAN FRIEND here said that these passages of Scripture did not directly prove the doctrine of an universal resurrection at the last day, it being evident that, in each instance, our Lord refers to the resurrection of the righteous *only*. Our INQUIRER, in reply, said that he agreed with his friend that the passages he (our Inquirer) had just cited did not *directly* prove it; but he thought a moment's reflection would shew, that, when taken in connection with the passages he had first cited, which prove an *universal resurrection*, they *do*. Now (continued our Inquirer) this last-mentioned fact being established, it follows that, although the reference in the passage last quoted, as to *the time*, relates *immediately* to the resurrection of the righteous, it is nevertheless as really proof of the time of the universal resurrection as though it had been applied *immediately* to the latter; since, in regard to the foundation on which this inference rests, as just stated, that which is applicable to a *part* must be applicable to *the whole* also. If the resurrection be an universal resurrection, and it will take place at "the last day," then, of course, the resurrection of the pre-millennial saints will not take place *till* the last day. The link, however, which is wanting in the verses just quoted, is supplied by the words of Martha, sister of Lazarus; who mentions *the time*, not in reference to the

resurrection of *the righteous in particular*, but to *the resurrection generally*.

“Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in *the resurrection at the last day*.”

Our Inquirer said that there was another important intimation in the words of Martha, which although it was not strictly within the line of his present argument, he would here notice, as it appeared to him to have considerable weight as evidence against the doctrine of a pre-millennial resurrection of the saints. He then requested his Millennarian Friend particularly to observe that Martha, in the passage he had just quoted, speaks of a *pious character* ; of a *saint* ; and of the time of the resurrection of *this saint*, being at the *last day* ; consequently, not *before* the Millennium, which will itself be a bright and glorious day of, at least, one thousand years ; to be succeeded by a very dismal and dark day of indefinite duration ; *after which* comes the day of judgment ; even that day which our Lord himself declares to be “the last day ;” and which, as appears from the words of Martha, will be also the day of “*the resurrection*.” Now, (asked our Inquirer) if the saint Lazarus, the brother of Martha, will be raised from the dead at “the last day,” how is it possible

that he should be raised from the dead, with the rest of the saints, *prior* to the millennial day? And if Lazarus, who was a saint, will *not* be raised at the last-mentioned period, how can it be truly alleged that *all* the saints previously dead will then be raised? Again, if the pre-millennial deceased saints are then to be raised from the dead, how happens it that Lazarus, agreeably to the declaration of his sister Martha, will not be among the number? And, if it clearly appears that Lazarus will not be raised *till* "the last day," why should the rest of the pre-millennial saints be raised prior to the *millennial* day? or rather, why should we not admit the case of Lazarus to be conclusive evidence that there will be *no resurrection at all*, either of the righteous or the wicked, *until* "the last day," or consummation of all things; and, consequently, that the millenary hypothesis is fallacious?

With a view, if possible, still more to confirm his position, *viz.* that there will be no resurrection until "the last day" or close of time, he said he would now quote a passage on the subject from the Old Testament. As his Millennarian Friend had, in a former Conference, appealed to that authority, on points concerning which the testimony of the *New*, was far more clear and explicit than that of the

Old Testament, he would, of course, not object to his following the example; and he moreover hoped that he would feel as little disposed to object to the conclusiveness of the proof as to the source whence it is derived; which latter bears at once the impress of inspiration, and the venerable character of the remotest post-millennial antiquity. They are, in short, the words of the patriarch Job:—

“ Man dieth, and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up. So man lieth down, and *riseth not till the heavens be no more ; they shall not awake, nor be raised out of their sleep.*”

Our Inquirer said he thought Incredulity itself could not require stronger proof than this.

Our Inquirer, having finished these slight digressions from the line of his argument, resumed it as follows. He then observed, that as the resurrection of the dead will be an universal resurrection, it would be unreasonable to suppose that the judgment will not be an universal judgment; and it appeared to him that Scripture testimony on the subject perfectly coincided with this just and natural conclusion. In proof whereof he cited the passages which follows:—

“ The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto *the judgment of the Great Day.*”

“ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon *all*, and to convince all that are ungodly *among them* of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

“ In the day when God shall judge the secrets of *men* by Jesus Christ.”

“ Because he hath appointed *a day* wherein he will judge the world in righteousness by Jesus Christ.”

“ Every idle word that *men* shall speak, they shall give account thereof in *the day of judgment.*”

“ Who shall give account to him that is *ready* to judge the quick and dead.”

“ It is he who was ordained of God to be the Judge of quick and dead.”

“ For we must *all* appear before THE judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad.”

And again,

“ We shall *all* stand before THE judgment-seat of Christ.”

“Herein is our love made perfect, that we may have boldness in *the day* of judgment.”

“And before him (*i. e.* “the Son of Man,”) shall be gathered *all nations*; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and *he shall set the sheep on his right hand, but the goats on his left.*”

“The word that I have spoken, the same shall *judge him* in *the last day.*”

From the above-cited passages, our Inquirer said, the following things are evident.

1. That there will be a day of judgment.
2. That Jesus Christ will be the Judge.
3. That the judgment will comprise the whole of the human race without exception; and so, in regard to them, will be an universal judgment.
4. That the judgment will comprise *also* the angels who kept not their first estate, and thus will be a “General Judgment.”
5. That there is *a day*, or one season, or time, appointed by God for this general assize.
6. That this judgment will take place at the *last day*, or close of time.

Now (continued our Inquirer) the 3rd and the 4th of the above conclusions—conclusions, as it appeared to him, unquestionably resting on

plain Scripture testimony—are entirely set aside by the Millennary hypothesis. Instead of the one Solemn Ordinance of God, the ONE Grand Universal Assize, that hypothesis constitutes in effect *at least* two separate judicatories. The Almighty has appointed *a day* in which he will judge *all the world*; Millennarianism appoints *two days*, in each of which will be judged *a part of the world*.

Our INQUIRER then resumed the thread of his argument as to the resurrection and judgment of the whole human race, at the last day; and observed, that he thought it was plain from our Lord's own words, "thou shalt be *recompensed at the resurrection of the just*," that the "*hour*" of the resurrection, and "*the day of judgment*" will be contemporary. In reference to the evidence which he had adduced on the subject of the resurrection, our Inquirer then asked, why the resurrection should be *universal*, if it be not that *all* may be judged? and in reference to the alleged pre-millennial resurrection, he asked, how shall *all* be judged if *any* be not raised? He then observed, that if these two events, viz. the Resurrection and the Future Judgment (each of which we have already proved to be universal) will not take place "*till the last day*," here is an additional argument

for their *universality* ; inasmuch as “the last day” is the *only period of time* in which *such events can possibly take place* : hence, also, evidence arises that by “the last day,” is to be understood the close, or end of time.

HIS MILLENNARIAN FRIEND then said, that much which had been advanced by our Inquirer, in the course of the present Conference, appeared to him to be very much like reasoning *in a circle* ; in reply to which, our Inquirer said, he hoped he was not really chargeable with any such deviation from the line of legitimate argument, and that the object he had in view was merely to shew that the two doctrines which formed the main subjects of the present Conference, and the evidence belonging to each of them, respectively, mutually corroborated each other.

Our Inquirer now said, that, by the preceding evidence, the following things appeared to be solidly established :—

1. That the Resurrection of the Dead will be an *universal resurrection*.
2. That the Future Judgment will be an *universal judgement*.
3. That both of these great events will take

place at the last division of time, or end of the world.

Our Inquirer afterwards said, it is admitted on all hands, that the purpose, or object of our Lord's second personal advent is to "judge the world," and as the day of judgment will be, as we have seen, an universal judgment, and therefore, of necessity, cannot possibly take place till the closing period of time, it inevitably follows, that his coming will not happen *before* that period; and, consequently, that the hypothesis of his *pre-millennial advent* is fallacious.

Our Inquirer then said, in perfect agreement with the foregoing arguments and deductions, are the following often-cited words of St. Paul:—

"As it is appointed unto [all] men once to die, but after this the judgment; so Christ was once offered to bear the sins of mercy; and unto them that look for him shall he appear the second time, without sin (*i. e.* not as a sin-offering) unto salvation."

Now, (said he) allowing for the brevity of this summary, it is yet full to my purpose. Here is asserted (1st.) the universal law of mortality—"it is appointed unto *men* [that is, the whole race of men] *once to die.*" (2nd.) Here is THE univer-

sal judgment—"after death THE judgment"—of course the judgment, with others, of all who shall have become subject to that universal law ; which, consequently, implies the previous universal resurrection of the dead. (3rd.) The Judge whose advent is afterwards foretold—" *Christ* was once offered, &c. and unto them who wait for him *shall he appear* the second time, &c." (4th.) This appearance is explicitly said to be his "*second*" (personal) appearance. And thus (added our Inquirer) as his *first* advent is already past, and consequently, there cannot *possibly* be an *intermediate advent*, it inevitably follows, that the Millenary hypothesis is not true.

HIS MILLENNARIAN FRIEND observed, that, as the Apostle here speaks of our Lord's appearance, in reference to the *righteous only*, and *their* recompense *only*, it could not, he thought, be fair to infer, that what he says, has any reference to an universal judgment, comprehending both the righteous and the wicked. To which our INQUIRER replied, that he thought the *distinction* plainly indicated by the expression, "and *unto THEM who look for him*, will he appear, &c. shews that the two classes of mankind *are* included. Besides, we have already seen (continued our Inquirer) that a reference to only one of the

classes of those who will be finally judged, does not, in the least degree, militate against the fact of an universal judgment; and the reason why the wicked portion of the world are not mentioned in the passage before us, is evident from the nature of the subject of this part of the Epistle. The Apostle is not writing *directly* concerning the Day of Judgment, but only incidentally introduces it. His immediate topics are the efficacy of the sacrifice and intercession of our Great High Priest; and, therefore, he, *of necessity*, referred to that class only, who would participate in their efficacy. This view of the subject, indeed, is confirmed by the language of the passage itself: "So Christ *was once offered to bear the sins of many*; and *unto them that look for him*, shall he appear the second time without sin unto salvation."

The argument of the present Conference, (said our Inquirer) may, perhaps, be summed up as follows:—The Future Judgment will be universal; and there cannot, therefore, so far as the human race only are concerned, be more than one Day of Judgment. The Resurrection will be universal; and there cannot, therefore, be more than one Resurrection. The Universal Resurrection will take place at the *last day*, but the Universal Judgment

ment, must *necessarily follow* the universal resurrection; therefore, the Universal Judgment will be at the *last day*, or closing period of time. Again, our Lord will not again personally visit the earth, till he comes to raise the dead and judge the world; therefore he will not again, personally, visit the earth, till the last day. Further; if he will not again personally visit the earth till "the last day," then it follows, that he will not personally visit it at any *intermediate period of time*; consequently not at the Millennium. But then the doctrine of our Lord's pre-millennial advent having been (and here our Inquirer referred to the whole of his preceding arguments) demonstrated to be unsound, the key-stone of the Millenary Theory, is displaced, and the demolition of the entire arch becomes inevitable.

HIS MILLENNARIAN FRIEND then said, he could not deny that our Inquirer's arguments relative to the Resurrection of the Dead, and the Future Judgment, were both scriptural and conclusive; but he must, nevertheless, take the liberty to state what appeared to him, according to anti-millennarian views, to constitute an insurmountable difficulty. He said, he alluded to those parables of our Lord which seem to intimate that the pre-millennial saints will receive, during



the Millennium, a *terrestrial* recompence, proportionate to the sufferings they shall have endured, and the services they shall have performed, in the cause of their Lord and Master ; and further, that He will himself, personally, make the respective awards during the period of his Millennary reign on the earth. Now, (continued he,) as those terrestrial recompences could not possibly be enjoyed *after* the conflagration of the earth, and the alleged Final Judgment ; it incontestably follows, that they must be dispensed at some *antecedent* period ; and, as it appears from the parables in question, that they will be awarded by our Lord himself personally, he did not see why this award should not take place at the Millennium. He, moreover, observed, that the adjudications of our Lord in reference to the terrestrial recompences, to which he had alluded, and the enjoyment of them by those saints on whom they will be conferred, will themselves, he thought, impart to the Millennary era the character of a New Dispensation.

Our INQUIRER, in reply, said, that he regarded what had been now advanced by his Millennarian Friend, only in the light of an ingenious speculation, and as entirely destitute of Scriptural support. It appeared to him, that nothing was more

evident than that the design of the parables of our Lord, to which his friend had referred, was by means of facts and circumstances, drawn from the daily history of life, and with which his auditors were, therefore, perfectly familiar, to represent the nature of the kingdom of God; the moral responsibility of its subjects, and the solemn obligations they are under to perform all their duties and services, in reference to the coming Judgment, when our Lord will personally return, and when "EVERY ONE," not *some only*, will "receive the things done in the body, according to that he hath done, whether it be good or bad."

That the temporal rewards received by the true disciples of Christ have no relation to the Millennium, is evident from our Lord's own words, "There is no one who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an *hundred-fold*, now, in *this time*, houses, and brethren, and sisters, and *mothers*, and children, and lands, *with persecutions*; and in the world to come eternal life." The language of this passage (which, be it observed, forms a *clue* for the interpretation of its parallels) evidently shews, that it is not to be understood literally, and, as we have already intimated, that it has

no reference to the Millennium. It is hardly necessary to observe, that if there will ever be any period of the world in which the Church of Christ will be *exempt from persecutions*, it will be during the Millenary era; how then (asked our Inquirer) can the words "with persecutions" be correctly applied to that period? how can they be applied to that period EXCLUSIVELY? All, indeed, that can be reasonably and scripturally inferred from these words of our Lord is, that those who suffer, for conscience sake, in the profession of the Gospel, shall not only be blessed with spiritual blessings, but also be richly compensated in the enjoyment of temporal things—not as the world enjoys them, with anxiety, and restlessness, and to excess, but in moderation, with a composed mind, with a contented spirit, and with a heart overflowing with gratitude, love, and praise to the infinitely exalted and gracious Bestower of them. Such is the view which St. Paul briefly expresses in the following words:—"Godliness is profitable for all things, having the promise of the life which now is, and that which is to come." Thus while the rich men of this world abuse their temporal blessings, and suffer from the abuse, "the meek," however poor, in an emphatic, though not in a literal sense, really "*inherit the earth.*"

HEAVEN THE FINAL RESIDENCE OF THE SAINTS; AND THE TOTAL DISSOLUTION OF THE EARTH.

EIGHTH CONFERENCE.

“Thou shalt guide me by thy counsel, and afterwards receive me to glory.”

“I will that they also whom thou hast given me be with me where I am; that they may behold my glory.”

“And now, O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*.”

“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.”

OUR INQUIRER began the present Conference by endeavouring to shew, that the *proper* and *eternal* residence of the glorified saints is *heaven*, and, consequently, that their final abode will not be on the earth, in whatever degree purified. In reference to this point, he quoted, from among

numerous others, of like import, the following Scriptures :—

“ In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.

“ Lay up for yourselves treasures *in heaven*,” &c.

“ Thou shalt have treasure *in heaven*.”

“ The hope which is laid up for you *in heaven*.”

“ In my Father's house are many mansions ; I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also.”

“ The Lord shall preserve you unto his *heavenly kingdom*.”

“ Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. (For we walk by *faith*, not by *sight*.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”

“ Thou shalt guide me by thy counsel, and afterwards receive me to glory.”

“ I will that they also whom thou hast given me be with me, where I am, that they may behold my glory which thou hast given me.”

“ The righteous shall shine forth in *the kingdom of their Father*.”

“Absent from the body, present with the Lord.”

“To depart, and to be with Christ, which is far better.”

“We have a building of God, an house not made with hands, eternal *in the heavens*.”

“To an inheritance, incorruptible, undefiled, and that fadeth not away, reserved *in heaven* for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.”

“They are *before the throne of God*, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.”

“Knowing in yourselves, that ye have *in heaven* a better and an enduring substance.”

Nothing, said our Inquirer, can be more evident from these passages of Scripture, than that the proper, final, and eternal residence of the saints is heaven; the place where God himself personally dwells, with all his holy angels; and he thought it not a little remarkable, that any person, with such passages of Scripture before him, could possibly imagine, that they would be finally located in *any other* region of the universe. His MILLENNARIAN FRIEND said, for his part, he could perceive nothing very remarkable in it,

inasmuch as St. Peter himself has plainly told us, that it is the privilege of believers, according to the promise of God, to look for new heavens, and a new earth, wherein dwelleth righteousness ;" which seems (said he), clearly to imply, that the saints will be finally placed, *not in heaven*, but in some other part of his universal empire, specially provided for them ; but most probably (said he), on our present earth, in a renovated and improved form. Our INQUIRER here reminded his Millenarian Friend, that the "new heavens," and "new earth," according to the *promise* contained in the prophecy of Isaiah, to which St. Peter is supposed to allude, are to be tenanted by inhabitants, not only having "*offspring*," but over whom, moreover, *Death* will reign, and in which "all *flesh*" will worship the Lord. It is evident, therefore, that by these "new heavens," and this "new earth," the prophet did not intend to represent the future state of the righteous, but that happy condition of the Christian Church, when the Gospel shall have attained its most extensive and glorious triumphs ; and when its power will be most illustriously displayed, in the holy and righteous character of this earth's population, generally. Compared with its former state, when filled with wickedness, and under the dominion of Satan, it will then appear as a "new creation."

Now, proceeded our Inquirer, if such figurative diction, *as that in which this prophecy is couched*, may be legitimately used in regard to this future glorious state of the church militant, what reason can be assigned, why the same, or similar figurative phraseology, should not be used in describing the exalted holiness, and surpassing glory of the church triumphant? especially, as this glorious state of the church on the earth may, with considerable propriety, be regarded as *typical of its still more glorious state in heaven?* Why should we seek for any other sense of the metaphor, than this obvious and perfectly Scriptural one; and why should we affix a meaning to the prediction in question, which directly militates against the general tenor of Scripture? The Bible plainly tells us, that the treasure of the believer is in heaven; and he is, accordingly, instructed to “set his affection on things *above*, and *not* on things on the earth.” Millenarianism, by implication, tells us to consider our treasure as laid up on the earth, and, on her own principles, might consistently instruct us to set our affections on *things below*, and *not* on things above. He further asked, whether it is possible to imagine, that the Divine Being, after having led his people, by numerous plain and literal passages of his word, to cherish the expectation of dwelling

with Him for ever in heaven, should finally consign them again to that very earth (however purified "*by fire*" it may be supposed to be), from which, during the whole of their Christian pilgrimage, they had, with joy, anticipated a final and glorious deliverance? Again, he asked, is this credible?

But (resumed our Inquirer), I cannot possibly conceive on what authority, any person can expect that the earth in which we dwell, will be the final residence of the saints, seeing that Scripture so explicitly declares, that it is doomed to utter destruction. St. Peter, after speaking of the antediluvian world, as having perished by water, which could only *inundate*, but not *destroy* it, says, "*but the heavens and the earth, which are now, by the same word (i. e. the word of God), are kept in store, reserved UNTO FIRE, and perdition of ungodly men.*" Now, continued he, the ideas here suggested by the Apostle, appear evidently to be these; that the *old world* "*perished,*" so far as water could produce that effect; and that the heavens and the earth, which are now, will eventually be destroyed, so far as fire can effect their destruction; that is, they will be *utterly consumed*. The Apostle also plainly affirms, that although God spared the old world, it was not

with a view to its *ultimate preservation*; but in *reference to a final event*; and it is accordingly kept in store, till the time of that event arrives; when it will be disposed of, in conformity with the will and decree of God. The Apostle then predicts the particular element by which their utter destruction will eventually be effected, viz. "fire." He afterwards repeats the idea which he had just expressed generally, with this important addition, viz. that they are not merely kept or treasured up for some *unknown* ulterior purpose, but *for the destruction of fire*; "*reserved unto fire*;" this is the *end* for which they were reserved. If the Millennarian interpretation be correct, the language of St. Peter is unaccountable. Can it be reasonably supposed, knowing, as he must have known, if that interpretation be true, that this earth was reserved for the final residence of the saints, he would have declared that it was "*reserved unto fire*? Would he, in such case, have excited in the minds of his readers awful apprehensions of its final destruction, when he was all the time conscious that, instead of this, it was *reserved for a glorious renovation*? Our Inquirer further said, it was observable that in the Apostle's statement of the "old world," nothing is said as to "the heavens;" the reason seems obvious; the cases are entirely different; the former

destruction was superficial—the surface of the globe being only affected—and it was to be restored to its former uses ; but the latter destruction involves the entire dissolution of the globe ; it will be utterly consumed ; the atmosphere which now surrounds it will then no longer be needed ; the earth, and all its circumambient appendages, will therefore be destroyed together.

Accordingly, lest any should imagine that the destruction of the earth by fire will be superficial only, like that which was effected by the deluge, the Apostle proceeds further to shew, that not only the ungodly inhabitants, together with all their works, however magnificent, costly, or useful, will be destroyed, but also that the *earth itself*, and all that appertains to it, will be utterly consumed ; that, “ like the baseless fabric of a vision,” it will not leave even “ a wreck behind.”

“ The heavens shall *pass away* with a great noise, and the elements shall melt with fervent heat ; *the earth also*, and the works that are therein, shall be *burnt up*.”

The very elements of which the earth and its atmosphere are composed shall be dissolved, and as if, in regard to so momentous an event, it was the Apostle’s design to make the most distinct as well as the most solemn impression on his reader’s

mind, he expresses the general idea, in but little more than as many verses, no less than *five times* ! And is it credible that, notwithstanding this repeated, and, if liberty may be given so to speak, even elaborated phraseology ; after predicting that the earth and the heavens are *reserved unto* fire, and, in conformity with this prediction, declaring that the heavens and the earth, with all things therein, shall be *burnt up* ; the *very elements* of which they are respectively composed being *dissolved*, the Apostle only meant that the earth would undergo a superficial inflammation or ignition—that, instead of being dissolved and utterly burnt up, it will be only, as it were, singed or scorched along its surface. This, he said, appeared to him to surpass the bounds of human credibility, and he must decidedly express his firm conviction that the Millennarian interpretation of this solemn passage of Scripture, is destitute of the smallest foundation.

HIS MILLENNARIAN FRIEND said he could not but allow that the language of the Apostle was very strong, but as it appeared to him altogether improbable that God should ever destroy any part of the material creation, setting forth as it does the glory of his Name, he could not but lean to that interpretation of the passage which holds out the expectation of the renovation or re-formation

of the earth, rather than to that which affirms that it will be *utterly destroyed*. Our INQUIRER, in reply, said that we are in possession of no principles to guide us in judging us to this point; regarding merely the power of the Almighty, we cannot doubt that

“ He can create, and he destroy ;”

that it is easy to imagine cases wherein his moral perfections might justly call for the latter exercise of his power; and he thought it was by no means improbable that the earth in which we now dwell should eventually become a theatre, on which he will display his righteous indignation, and that it may be in conformity with the dictates of infinite wisdom, and justice, and goodness, that it should be ultimately blotted out of existence; and thus the sublime language of the Apocalypse be *literally* fulfilled—“ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.”

Our Inquirer then asked his Millennarian Friend, on what ground or authority he rested his persuasion, that the Creator will never destroy any part of the works of his hands? It is true, the physical phenomena of the earth affords evidence that dissolution

is, in innumerable cases, followed by revival; yet they also present familiar instances of apparently final dissolution. Scripture, he admitted, declares that the world is *so* “established that it cannot be moved,” but he did not think that more could reasonably be inferred from this expression, and others of a similar kind, than that the laws by which it is governed are fixed and unalterable, and cannot be disturbed except by the Creator himself. But (added he) our Lord himself indirectly settled this question, when he said—“*Heaven and earth shall pass away*, [OR FAIL] but my words shall not pass away,” which words, added our Inquirer, as proof upon the present point, have the additional force of *antithesis*. It is obvious, that if heaven and earth possess an ever-enduring character, like the immutable word and purpose of God, our Lord’s language would be divested of its propriety. The form of the expression, on that supposition, would most probably have been as follows:—“Like heaven and earth my words shall not pass away,” or FAIL. But our Lord did *not* say this.

His MILLENNARIAN FRIEND felt the force of these remarks, but still seemed to cling to his favourite notion, that God would never destroy any of the works which his hands have formed, at least any part of those which are usually compre-

hended in the words *material creation*. On which our INQUIRER said, that, in regard to this earth and its heavens, there is not only positive Scripture evidence that they will be destroyed, but also powerful, presumptive evidence to this effect, of a moral kind; why then, said he, should any desire to avert their doom? The purpose of their preservation from the time of the deluge will have been fulfilled. When the solemnities of the final judgment are closed, Christ will, of course, return to Heaven with his holy angels and saints; who will, angels as well as saints, "be for ever with the Lord;" while the wicked will all be consigned to the dreadful abode originally prepared for the devil and *his* angels. Why then (again asked our Inquirer) should you desire to avert the earth's doom? It will have been the seat of Satan's usurpation for many thousand years; a wide camp of rebellion against the Majesty of the Universe; in which rebellion, innumerable nations and generations will have engaged; the theatre of the most dreadful and criminal tragedy that was ever transacted, in which even the Author of its existence himself, the Lord of Life and Glory, was the victim; and even when he was visiting its inhabitants on an errand of mercy and love. Why then should its doom be averted? But in vain is this desired; the decree has gone forth; the time, and the

mode, and the completeness of the destruction have been pronounced by the lips of the Creator himself, who cannot lie, and who has an unquestionable right to do what he will with his own—it therefore cannot be reversed.

In conclusion our Inquirer said, if the language employed by St. Peter, or rather the Holy Spirit by St. Peter, to describe the total destruction of this earth, conveyed *no such idea*, he should be glad to see the language that *would*; and he thought that, if any Millennarian succeeded in expressing such idea *better* than it was expressed in the second Epistle of St. Peter, he would not be undeserving of a signal literary reward.

In conclusion our Inquirer said that in a former Conference he had appealed to the testimony of the patriarch Job, in proof that there will be no resurrection till the last day; he would now appeal to the same venerable authority, and to the very same testimony in confirmation of that of St. Peter, which we have just been considering.—

“As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not *till the heavens be no more*; they shall not awake, nor be raised out of their sleep.”

HIS MILLENNARIAN FRIEND said, he could not deny that there was considerable weight in much that our Inquirer had advanced on the several topics of their late Conferences. Nor would he conceal from him, that his mind had received thence a strong impression favourable to the orthodox view of the question ; so strong, indeed, that it had led him even to anticipate the unpleasant consequences which might probably result to himself, should he ultimately see reason to renounce the Millenary hypothesis. If his convictions compelled him, at length, to take that step, he hoped he should manifest a Christian spirit, under any reflections, to which he might be exposed in consequence of a second change in his views, [it will be remembered, that for a considerable time our Inquirer had steadily opposed Millennarianism] and that he should always treat with respect those who may still hold the opinions which he himself might eventually feel it his duty to renounce. Two considerations, however, occasionally occurred to his mind, when contemplating the possibility of such change, which he would take the liberty to state before they closed their present Conference.

I. He had expressly coincided with his Millennarian friends, in thinking that much religious

advantage may be derived from Millenarian views ; particularly as they tend to solemnize the mind ; to promote Christian vigilance, and to lead the believer to act more uniformly with an eye to the second coming of Christ ; and, he hoped, he could, with truth, affirm, that he had personally participated of those benefits.

II. Many passages of Scripture, which now for several years he had been accustomed to regard as satisfactory, and, collectively viewed, as irresistible proof, in support of Millenarianism, would, he was persuaded, in the events contemplated, frequently recur to his mind, and, perhaps, cause him considerable uneasiness and perplexity ; even notwithstanding he might entertain a decided opinion, that the evidence preponderates on the anti-millenarian side of the question.

After stating these two grounds of uneasiness, in the prospect of the contingency he had anticipated, he expressed a desire to hear our Inquirer's sentiments in reference to them. The latter said, he would most cheerfully comply with his friend's request ; and then observed, that he, himself, knew no moral or spiritual benefit, enjoyed in connection with Millenarianism, which may not be enjoyed apart from it ; and if that system

(as he firmly believed it to be) was erroneous, even to better effect; since it is evident, that good desires and aims, prompted and governed by sound principles, under a gracious influence, were likely to be productive of far more beneficial results, than if they were excited and regulated by fallacious ones. Unquestionably, -(continued our Inquirer) it is the duty of every Christian to look forward to the second coming of our Lord; to identify this glorious hope with his daily devotions and meditations, and when it can be done with a reasonable prospect of usefulness, to advert to it with becoming seriousness in his ordinary discourse; in short, to do every thing in reference to the solemnities and the glories of our Lord's promised second "appearing." In all this, however, there is (said he) nothing *peculiar* to the Millennarian system. It is evident, that our Lord's second advent was urged both by himself and by his apostles, as a powerful incentive to Christian diligence and watchfulness, at a time when that event was, according to the Millennary hypothesis itself, distant, at least, nearly 2000 years; why then (he asked) may it not be urged now, with equal effect, by anti-millennarians, who think that he may yet delay his coming for a similar, or even longer, period? If the efficacy of the motive is influenced by the

comparative proximity of the event, Christians have now an advantage, in that case, even beyond those of apostolic times, even admitting the opinion of anti-millennarians, as to the time of our Lord's second coming, to be correct; inasmuch as the judgment-day is now almost 2000 years *nearer* than it was then. But, observed our Inquirer, not only would his Millennarian Friend, in the event anticipated, be compensated by the exercise of the same Christian virtues, on better principles; but also by entertaining more accurate and enlarged views as to our Lord's priestly office; from which he did not doubt he would derive far more profit and delight, than he would while remaining under the influence of his Millennarian predilections; for it appeared to him impossible, that any person can consistently entertain, in all respects, just views of the nature of that important office, who regards our Lord's alleged pre-millennial advent and residence, for a thousand years or upwards, on the earth, as compatible with the constitution and design of the Mediatorial Economy. But, indeed, it cannot be supposed, that any pious Millennarian *after* he shall be fully convinced that his own theory, and the Mediatorial Economy, are irreconcilably at variance, will remain a Millennarian a single moment longer.

Our Inquirer, moreover, said, that in the event supposed, his friend would recognise, with more grateful feelings, as well as with more distinct views, his immense obligations to his heavenly Advocate—he would be led to meditate more on his priestly office and his intercession; our Lord, in his character of High Priest, would be more identified, with all his reflections, and with all his reading and meditation, but especially with his prayers, whether in the closet, in the family, or in the House of God; and that, on those solemn and interesting occasions, he would be able to approach the throne of grace, not only with more pious confidence and boldness, but with more fervent, tender, and affectionate feelings. Greatly, indeed, (said our Inquirer) is it to be lamented, that so transcendently important a part of our Lord's mediatorial work, should not be more fully recognised in the public formularies of our National Church. It is remarkable, that there is not, during the whole year, a single Sabbath (with the exception of the Fifth Sunday in Lent, and Easter Sunday, when *the Epistles* for the day *incidentally** introduces it, as is the case

* Our Inquirer says "incidentally," because the direct object of the selections of *these Epistles* is not the *Intercession*, but the *Atonement* of Christ.

also on *Good Friday**) in which the Liturgy itself brings before the people, distinctly and explicitly, this *most important* part of our Lord's mediation ; on which the progress of religion in the souls of his people ; their main consolations and encouragements ; their stability and perseverance ; in short, their eternal salvation—essentially depend. Who can say how much the spiritual benefit of members of the National Church has been affected by this extraordinary and much-to-be-lamented omission ?†

In regard to his MILLENNARIAN FRIEND's other uneasy anticipations, our INQUIRER said that the ample compensations which he would receive, in the case supposed, from having some important parts of his religious exercises and experience under the influence of correct Scriptural principles, and especially more distinct and enlarged views of our Lord's sacerdotal office, would, he thought, in the issue, absorb in his mind all feelings of anxiety and perplexity. But even (said our Inquirer) if this should not be the case, there would be no ground for uneasiness upon the subject, since the unsettled mind may easily recover its composure by consider-

* To which should be added a single quotation in the *Communion Service*, viz. 1 John ii, 1.

† See Note, at the end of the Book.

ing that, in regard to obscure and doubtful biblical interpretations, no meaning should be received which militates against fundamental doctrines or principles—or against the established constitution of things, which even miracles, as being merely attestations to the Divine authority of the Scriptures, do not. If a biblical student be not so far acquainted with his Bible, as to be able properly to bring his interpretations to this test, it is but fitting that he should wait till his acquaintance with the word of God has become more enlarged and matured. It is better to affix no meaning at all to a passage of Scripture, than to affix a wrong one. No man is under an imperative obligation to understand *every obscure text*. Besides, even the *difficulties* of Scripture may sometimes be useful; since they tend both to exercise humility, and check presumption. Let not the reader consider himself qualified to clear up obscure passages of Revelation, till he has reason to believe he understands the grand principles of it; and let him then proceed with modesty and caution, and with humble dependance on the guidance of the Holy Spirit. It is especially important that he should be well informed on those great principles which bear a relation to the Divine Perfections and Government; and particularly to the nature, design, and ends of the Mediatorial Economy. All reli

gious heresies and errors, touching Christianity, spring from ignorance, neglect, or misapplication of these principles. When, therefore, the biblical student has acquired a competent knowledge of the great fundamental truths of the Bible, let him beware that he does not neglect or misapply them. Is it credible that any person, not either ignorant of, or inattentive to the principles of that part of the mediatorial economy which has recently engaged our attention, would ever have even thought of bringing our Lord down from heaven to reside 1,000 years on the earth, when, according to the declared and obvious constitution of that economy, *his personal presence is indispensably and PERPETUALLY required in heaven?* ‘The great principles then (said our Inquirer, looking with more earnestness at his Millennarian Friend) involved in the mediatorial economy—especially in that part of it which relates to our Lord’s priestly office—will, in case you should be led conscientiously to renounce the millenary hypothesis, constitute your perfect justification; and will sufficiently compose your mind, should it ever be disturbed by any of those obscure and difficult passages of Scripture which have been usually adduced in its support. In such case, bring the Millennarian interpretation to the above-mentioned tests, and ask, Does it infringe fundamental Scripture principles?

Does it militate against the integrity of the mediatorial economy? Does it supersede, or suspend, or even interrupt important arrangements of that economy, relative to our Lord's priestly office, declared on Divine authority to be equally indispensable, unalterable, and perpetual. If so, then you may safely reject it without uneasiness, hesitation, or regret; nay, you would, in such case, be bound to reject it, however specious and plausible it may be. If so, it *cannot* be true; it *must* be false. In this way proceed as to every branch of the millenary hypothesis; bring it to the test of *leading Scriptural principles*, and you will, I am persuaded, soon discover its utter fallacy. Indeed, it is our duty to beware of attaching to the authority of any uninspired man, or uninspired book, a deference which is due to the word of God alone. An unscriptural dependance on human authority, lies at the root of the numerous divisions which, from age to age, have generally prevailed among Christians; and it is plain, therefore, that these divisions will not be healed, until they unite cordially together in rendering homage to the word of God, as the *only*, as well as the *supreme*, authority in all matters relating to religion. The man who, in the discussion of a religious question, attempts to divert the attention of his fellow Christians from this supreme and unerring standard,

either to the writings or declarations of uninspired men, is not only an enemy to the truth of the Gospel, but to the unity and prosperity of the Church of Christ. You are my witness (said our Inquirer) that in our late Conferences, I have invariably appealed to that supreme authority, and to that authority *alone*; and I feel the most perfect confidence that the more you try the Millennarian system by the great principles of the word of God, and especially as it affects the unalterable arrangements of the Mediatorial Economy, the more fully satisfied you will become that it is destitute of all Scriptural claim on your belief.'

THE ALLEGED PRE-MILLENNIAL ADVENT
OF OUR LORD, AT VARIANCE WITH HIS
OWN TESTIMONY.

NINTH AND LAST CONFERENCE.

“And ye see me no more.”

OUR Inquirer and his Millennarian Friend, at the close of the preceding Conference, separated. The latter, however, had not proceeded far, when he turned back, and, addressing our Inquirer, said he had often thought, that could the testimony of our Lord himself, to the fact of his not again personally visiting the earth, as a resident, be produced, it would at once put an end to all his doubts and speculations on that subject.

OUR INQUIRER, after a short pause, observed, that as his Millennarian Friend had expressed a wish for proof from our Lord's own lips, that it was not his design again to visit the earth, as a resident, after he had ascended to his Father, he would most cheerfully comply with his desire.

He begged, however, that it might be fully understood, that he himself did not consider an appeal to the evidence now required, necessary to the establishment of his position; viz. that our Lord will not again personally visit the earth, till the judgment of "the last day," or end of time. Had our Lord himself not said a single word which might be regarded as proof on the subject, the evidence he had adduced in its support would still, he was persuaded, have been impregnable.

Our Inquirer then referred to the following declaration of our Lord, in the fourteenth chapter of St. John's Gospel.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

Now (continued our Inquirer), it is perfectly clear, that if our Lord were personally to come again and dwell on the earth, "the world" *would see him again*, contrary to his own plain declaration. Our Inquirer, therefore, asked, if our Lord was conscious that he should again personally visit the world *before* the Millennium, how he could possibly have affirmed, that *the world would*

see him no more? in other words, that he should *not again personally dwell on the earth?*

But, further, as to his *disciples*. He told *them*, that although the *world* would see him no more, *they* would see him—but how? *personally?* Certainly *not*, but *spiritually*. Now, it is perfectly evident, that the language of our Lord is alike applicable to his disciples in all ages; and it is equally evident, that he designed it to be so applicable; for the spiritual privilege of which he spake, was not peculiar to the disciples whom he then addressed, but one common to the universal church. Our Lord did not hold out to his disciples at large, an expectation that they should again see him as an inhabitant of the earth, at some distant period of time. And again, when he said, “the world” would not see him again, he obviously referred to a *personal* presence on the earth, for the world has, in an evangelical sense, no conception of his *spiritual* presence (which, as to his disciples, was the sense our Lord, doubtless, intended to express). But he did not, as was natural on the Millenary hypothesis, say to his disciples — Although the world *shall not* see me again, personally, *ye shall*. No; but, on the contrary, he intimates to them, that, notwithstanding the world *would not see him person-*

ally, their (*i. e.* his disciples') privileges would not therefore be curtailed; since his spiritual presence would be more than a compensation for all they would suffer from his personal absence. *Thus, there would be no necessity for his personal presence*, however circumscribed that might be. Besides (observed our Inquirer), his church was not designed to be limited to the few disciples who then followed him, or to any small number who might, in future, follow him. 'On the contrary, it was to extend over the whole earth. His *spiritual presence* would be suited to his church, even in its widest extent, as well as in every intermediate stage of its advancement. Whereas his *personal presence* would be adapted only to a comparatively few persons, and to some one or other specific, or limited locality. At this point, our Inquirer said, he felt unutterable amazement, when he contemplated a Millennarian brother expecting, and even desiring the substitution of the last-mentioned arrangement, for our Lord's present celestial administration; marked, as it was, with every imaginable characteristic of grandeur, fitness, and propriety; and also at a time when, above all others, that administration will have attained its widest extent, and its highest glory! For, our divine Lord will, at the Millennium, have ascended to the loftiest point of his mediatorial

exaltation—his spiritual administration, in all its perfection and glory, will then extend to the utmost bounds of the globe—his sacerdotal advocacy will then embrace greater numbers, than at any antecedent period of the world—his regal dominion will extend over all the earth—and acclamations of joy and triumph, at the arrival of this happy era, will be, as it were, mutually responded from heaven to earth, and from earth to heaven. Now, the Millennarian declares, that at this very time, the celestial mediation and rule of our Lord will cease—that he will then abdicate the seat of his intercession, and the throne of his power—that he will personally absent himself from heaven for a thousand years; that is, during the most important and glorious period of his mediatorial reign—a period when, according both to the word of God and to our natural conceptions of fitness, we are prepared especially to expect that he should, in his capacity of HIGH PRIEST, continue to minister in the sanctuary of that temple, to which, in concurrence with the arrangements of an immutable economy, he had been appointed by his Father, and in which alone he, for numerous ages, shall have ministered—and, further, if contemplated in his mediatorial capacity as KING, that, according to the same testimony and the same natural sense of fitness, he should per-

sonally occupy his most glorious throne, and reside at the seat of his Supreme Government.

Our Inquirer then said, as his Millennarian Friend had laid considerable stress on *this species of evidence*, it was his wish still further to gratify the desire he had expressed for its production. Our Inquirer expressed his regret, that although the words of our Lord, to which he now particularly invited his attention, were *very few*, he yet felt that he could not do full justice to the evidence they contain of its being the design of our Lord not to revisit the earth, as a resident, without entering into a longer exposition than, otherwise, might be expedient. If, however, his Millennarian Friend imagined, that the necessity for such lengthened exposition, afforded presumptive evidence that the argument he (our Inquirer) designed to construct on the words of our Lord, to which he had alluded, would prove to be unsound, he trusted that, in the sequel, it would appear that he had been mistaken.

Our Inquirer, accordingly, invited the attention of his Millennarian Friend to the following words of our Lord :—

“And when he [*i.e.* the Holy Spirit] is come,

he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

It appeared to our Inquirer, that his object in selecting this passage would be facilitated by the following explanation of it. He then observed, that among other objects of important character to be accomplished by the Holy Spirit, it presented the following three leading ones. He would be sent,

1. To reprove (or *convince*) the world of (or concerning) *sin*, *i. e.* to shew its heinous, malignant, hateful, soul-destructive nature; especially the evil of its root, or principle, as manifested in that criminal unbelief, which causes men to reject Christ and his Gospel, and every thing of the nature of true holiness.

2. To convince "of (or concerning) *righteousness*;" which briefly comprehends the great object of our Lord's entire work as the Mediator and Advocate of his people; wherefore he is appropriately called "the Lord our Righteousness." Of this mediatorial work, part was to be transacted

on the earth, and part in heaven. By that part of the work of righteousness which he transacted *on the earth*, he opened, or provided, a way of justifying (or constituting righteous) in the sight of his Father, all those who truly believe in his name; and this in strict accordance with the requirements of the moral law (which every one, without exception, has violated), and yet so as not to impair, but to strengthen its eternal obligations; and, under the influence of the Holy Spirit, to promote the renewal of the believer in Christ, after his own likeness, in righteousness and true holiness. Our Inquirer said, he thought what he had advanced on this part of the subject, was fully supported by such passages of Scripture, as those which he would now recite:—

“Whom (*i. e.* Christ) God hath set forth to be a propitiation, through faith in his blood, to declare, I say, at this time, his righteousness for the remission of sins,” &c.

“To declare, at this time, his righteousness, that he might be just, and the justifier of him who believeth in Jesus.”

“Do we then make void the law through faith? God forbid: yea, we establish the law.”

The remaining part of the work of righteousness our Lord was to perform *in heaven*; and it chiefly

(he said), consists in the execution of his intercessory office as our Mediator and High Priest in the Heavenly Sanctuary, where he has ascended, incessantly to present the merits of his all-sufficient sacrifice, and to bestow upon his people, through the agency of the Holy Spirit, all necessary supplies of spiritual life, health, and succour; to support, govern, and superintend all their interests; and, in his character of King in Zion, to protect and defend them against all his and their enemies. All this had abundantly appeared from the passages of Scripture brought forward in the course of a former Conference.

3. "Of (or concerning) *judgment*;" that men might be habitually influenced by the solemn expectation of a future judgment; in which Satan himself, as a "prince," and, *if the prince*, of course all his subjects, whether angels or men, will be judged, and receive the sentence of eternal punishment. Of this awful consummation all our Lord's own conquests over the kingdom of Satan are so many pledges and assurances. "Of judgment, *because* THE PRINCE OF THIS WORLD is judged."

Our Inquirer then said, his Millennarian Friend would, of course, be aware, that the particular

verse to which he designed *especially* to invite his attention, was the following :—

“ Of righteousness, BECAUSE I go to my Father, and *ye see me no more.*”

It is evident (proceeded our Inquirer) that our Lord's primary object, in the words “ I go to my Father, and ye see me no more,” was not to inform his disciples that he should soon leave the world, and return to heaven. This he had repeatedly done before. The words in question, are plainly introduced for a far more important purpose ; a purpose which, in the issue, will appear to be the clew to their true import.

“ Of righteousness, *because* I go to my Father, and ye see me no more.”

If it be asked what specific objects, connected with our Lord's mediatorial work, rendered it necessary that he should ascend to his Father, and that he should no more visit his disciples on the earth, his (our Inquirer's) answer would be, that this had already appeared from the exposition of the entire passage which he had already given, but would now more briefly repeat.

1. That our Lord might be exalted at his Father's right hand, and be invested with his sacer-

dotal and regal authority, as Mediator, and which exaltation furnished evidence to his church that that part of his mediatorial work, which he had accomplished on the earth, and which *laid the foundation* of the pardon, justification, sanctification, and glorification of all who believe in his name, was approved and accepted of his Father.

2. That he might enter upon the execution of his office of High Priest of his people, in the heavenly sanctuary, where he ever liveth to make intercession for them, on the ground of his all-sufficient atonement; and that, as their King, he might rule over them. As God will always have a church on the earth, it is evident our Lord's perpetual advocacy, at his Father's right hand, is indispensable; and that, as the church will continue to need it till the end of time, that advocacy will, of course, be continued commensurately; as had already fully appeared in a preceding Conference.

It appears, then, that after the personal exaltation of our Lord at his father's right hand, it is absolutely necessary that he should there remain until his sacerdotal intercession, and mediatorial reign over the earth, are finished. It would not consist with *this* part of his *work of righteousness*, that he should again personally dwell with his disciples on the earth. He will, therefore, not

again visit it before the day of Final Judgment. Until that solemn period his church on earth will *see him no more* ; and for the simple, but infinitely important reason, already assigned, that it is indispensably necessary to its salvation—and, indeed, to its existence as a church at all—that he should continue to abide there till the consummation of all things.

Thus (said our Inquirer) we seem at length to have arrived at the true sense of the verse more immediately under consideration—

“ Of righteousness, BECAUSE *I go to my Father, and ye see me no more.*”

As though our Lord had said, ‘ Shortly I shall finish the work of “ righteousness ” which I was commissioned to transact *on the earth* ; after which I shall ascend to my Father, who gave me that commission, and, seated at his right hand, enter upon that part of my work of righteousness which remains to be executed *in heaven*. This will require not only that I should ascend to my Father, but that I should also continue at his right hand ; so that ye will not see me again on the earth until ye see me at “ the last day,” when I shall finish my mediatorial work, and close my mediatorial

commission, by judging the world "in righteousness."

HIS MILLENNARIAN FRIEND here suggested, that probably our Lord, by the declaration in question, might *only* intend to say, that his ascension to heaven would be *evidence*, that he had finished that part of the work of righteousness which his Father had given him to do on the earth; or, more briefly, that his words had not a *prospective*, but merely a *retrospective* application. Our INQUIRER, in reply, said, he thought it would not be right thus to limit their application, since it was perfectly evident, that the subject to which they relate, takes a range of such *vastly* wider extent. Besides, (added he,) our Lord's ascension was as indispensable to the performance of his work of righteousness in heaven, as it was to give validity and efficacy to his work of righteousness on earth. Again, if the article of our Lord's ascension were, in the verse in question, limited merely to his work on earth, and only necessary as evidence that *that* part of it was finished, and approved and accepted of his Father, then the declaration of his ascension *only* might have sufficed, and it might have, in that case, stood thus: "Of righteousness, because I go to my Father;" but our Lord added, "and ye see me no more;"

which words *also* must have *their* appropriate and distinct meaning. His MILLENNARIAN FRIEND here suggested, that these latter words might, perhaps, have been incidentally appended, and were intended to retain their strict literal import; purporting no more than that the disciples *whom, at the time, he immediately addressed*, would not see him again, after his ascension, during their natural lives; and not that his people would, at no future period whatever, again see him on the earth, as a resident on it. Our INQUIRER said, when he adverted to the important fact, that each of the declarations of our Lord, following the word “because,” were *expository*; when he, moreover, considered the vast importance of the subject to which they relate; how utterly disproportionate such an incidental remark as that just suggested by his friend, would have been to that momentous subject; and how apparently irreconcilable with the wisdom with which our Lord invariably spake in reference to it—he could not but think that his friend’s suggestion, as to such *incidental appendage*, was exceedingly improbable. Besides, proceeded our Inquirer, the whole of the verse, taken together, absolutely requires that the latter declaration should be interpreted in strict relation to the subject, as well as the former; and, as it is clear that other parts of the New Testa-

ment, furnish ample and explicit information that our Lord had a most important and indispensable part of his work of righteousness still to perform, and which *necessarily* requires that he should remain in heaven, and that he should not personally visit his disciples on the earth again till the final consummation of all things, when his mediatorial work will, of course, be terminated—he thought it would be unreasonable to abandon an interpretation which strictly coincides not only with the subject of the verse immediately before them, but with the general tenor of the Scriptures, as to our Lord's mediatorial work ; *which interpretation is also rendered indispensable by the obvious character and scope of the PASSAGE of which it forms a part.*

HIS MILLENNARIAN FRIEND, who had listened with much attention to our Inquirer's last expositions, said he felt the force of the arguments he had advanced, and should regard them as conclusive against the expectation of our Lord ever again visiting the earth, till its own revolutions, and those of time, shall have ended, did he not, on further consideration, think that the verse particularly in question, admitted of another, and that, a much more simple and obvious interpretation, viz. that our Lord intended merely to tell his

disciples that *because* he himself was about to return to heaven, the Holy Spirit would be sent to instruct the world in righteousness, in his stead.

In reply, our INQUIRER said that it was obvious that this interpretation of his friend was *equally applicable to the other two objects*, specified as constituting the work of the Holy Spirit, *with that particularly in question*. He therefore thought that if it had been the design of our Lord, in the verse immediately under consideration, to impress upon the minds of his disciples the meaning which his friend had suggested, he would certainly have done it, in the first instance, in some such way as this: 'As I go to my Father, and the world seeth me no more, I will send the Holy Spirit that he may convince it of *sin*, of *righteousness*, and of *judgment*;' but this our Lord has *not* said, and it is, as to the present point, of the greatest importance to observe, that each of the three subjects to which our Lord distinctly adverts, has *its own separate exposition* annexed to it, as he (our Inquirer) had, at the commencement of the present remarks, endeavoured to shew; the words immediately in question, viz. "ye see me no more," must therefore *necessarily bear a sense peculiar to the particular subject they were designed to explain*; and it is evident that *that sense*

cannot be one which would be legitimately applicable to the subject of either of the other two passages. It is also further important to observe, that no such idea of a transfer of agency as his friend's suggestion implied, was admissible; inasmuch as our Lord's words, throughout the passage, had a special reference to the peculiar work of the Holy Spirit in convincing of sin, &c., and this, in reference to "the world" at large, and in all future ages; whereas our Lord's personal instructions, which also were a part of *his* peculiar work, were limited to a comparatively few persons, and to the period of his own personal ministry. He (our Inquirer,) thought, therefore, that the further light which his friend's suggestion had been the means of casting upon the subject, had tended not only to establish his (our Inquirer's) own interpretation, but more strongly to fortify it against any attempt to set it aside.

Our Inquirer, in conclusion, particularly invited the attention of his friend to the *wisdom* and *advantage* of such a mode of communicating truth as this, in reference to certain important subjects; for though (said he) the proof, in such case, is not *so obvious*, it is *more definite and unassailable*. Had our Lord (proceeded he) only said that his disciples 'should not see him again till he came

to judge the world,' Millennarians would have said, as they now do say, that he would come to judge the world before or during the Millennium. Had he only said, 'Ye shall see me no more until I come to raise the dead at the last day,' they would have said, as they now do say, that there will be a resurrection of the dead before, or at the beginning of the Millennium; but, coupled, as the words they had been considering are, with the fact of our Lord's mediatorial work, emphatically the work of "righteousness," and particularly with that part of it which remained for him to perform in heaven, the perpetuity of which is so *repeatedly* and *absolutely* asserted in the Scriptures, they acquire a most distinct and an unpervertible meaning, which nothing whatever can possibly shake. A meaning thus fastened—like something fixed in a wedge—may bid defiance to all the efforts of criticism and ingenuity to take it away. *Thus it remains fixed, immovably fixed.* He afterwards observed, that the argument from the passage which they had just been considering, is as strong against the pre-millennial advent now, as it was when our Lord made the declaration to his disciples, and will be, if possible, stronger than ever during the millenary era.

HIS MILLENNARIAN FRIEND here expressed himself fully satisfied with the justness of these

further explanations, and said, he could not, at present, perceive that there was any way of repelling, or evading, their force. He also said, that since their Conferences relative to the consequences of the Millenary hypothesis had commenced, he had examined with greater earnestness and attention, the several passages of Scripture, which are usually supposed to relate to the subject, as well as what had been advanced by our Inquirer; and he could not but acknowledge, that his views had undergone a considerable change. He was not, he said, insensible to the force of what our Inquirer had advanced, as to the anomalous composition of the earth's millennial and post-millennial populations. He could not but perceive, that the re-building of the Temple at Jerusalem, and the restoration of the Levitical rites, would be events repugnant to the nature and design of the Mosaic Dispensation, and, in regard to its abrogation, to the entire tenor of the New Testament. He could now, he said, cherish far more cheering sentiments and expectations, as to the extension, progress, and final triumphs, of the Gospel; and hoped he should feel more zeal than he had ever done in furthering the Missionary cause. He felt, also, that there is great weight in the Scripture evidence adduced in proof that there will be one universal resurrection, and

one universal, or general, judgment ; that the earth will literally be consumed by fire, and that the eternal residence of the saints will be in heaven. He, likewise, thought it clearly appeared, from what our Inquirer had said, that the Millennium will be brought to pass by the concurrent use of the means already supplied by Christianity, and the ordinary influences of the Holy Spirit ; without any miraculous agency, and also without the personal presence of our Lord upon the earth. But above all, (he said) his mind had been impressed with the important considerations our Inquirer had brought forward, in reference to the High Priesthood of our Lord, and especially in regard to the absolute impossibility of his alleged pre-millennial advent, and his personal residence on the earth, during a thousand years or more, without the suspension, during that period, of his indispensable advocacy, as our HIGH PRIEST ; that period also being one in which—it is conceded by Millennarians themselves,—the earth will be inhabited by those who will assuredly stand in need of that advocacy, as much as we ourselves, at present, do. He also perceived, that the office of our Lord's Priesthood, was so identified with the rest of the Mediatorial Economy, that the whole must inevitably fall or stand together. He also felt, that the Millennary hypothesis and the Medi-

atorial Economy, were absolutely subversive of each other ; so that it is *quite impossible that the same person should hold both of them together, as articles of faith.* He therefore felt (and this was the most solemn consideration) that the main subject of these Conferences, the personal reign of our Lord on the earth for a thousand years, was not, as he had hitherto considered it, merely one of those questions that a conscientious Christian might either admit or not ; but one, which, if the views that had been given by our Inquirer were correct, *could not possibly be retained consistently with a conscientious profession of Christianity.* This, he said, was a most solemn consideration ; and he was compelled to acknowledge, that if the consequences, which, from the statements of our Inquirer, appear to attach to Millenarianism, are really such as he had described them, and he himself now apprehended them to be, that hypothesis could not possibly stand. At present, he was not aware of any method of averting them ; and, therefore, until some of the more able advocates of the Millenary theory, among his pious and intelligent friends, shall have effectually cleared away the difficulties which now present themselves to his mind, he was bound, as a conscientious man, avowedly to withhold his belief from it. Our INQUIRER, then, in conclu-

sion, said, that those were substantially also his own views and feelings; and until the objections he had stated in the course of these Conferences were removed, it was quite impossible for him to assent to the truth of the Millennarian hypothesis. He was desirous, on whichever side it might lie, that the truth should be ascertained, and established beyond the possibility of controversy. Every conscientious man must regard it as a desirable attainment, especially on subjects connected with religion, to arrive at the knowledge of his own errors; and the acquisition of truth by such a man, could not but prove a benefit to his neighbour, as well as to himself; while the frank and honest avowal of his conscientious convictions, could not fail to advance his own claims to the esteem of all real Christians, and of society at large.

At the close of this conversation, our INQUIRER and his MILLENNARIAN FRIEND mutually exchanged their fervent good wishes, and united their earnest prayers, that the Spirit of Truth would be pleased to be the Guide of each in all his future researches; so that not only the truth as to the immediate subject of their present Conferences, might be ascertained and cherished by them, but that they might be

guided into ALL truth necessary, either to their well-being and usefulness in the present world, or to their final happiness in that which is to come.

NOTE—See page 224.

The importance of the subject referred to on the above-mentioned page, requires that it should be noticed at much greater length than would be proper in connexion with the present Work. It may, however, be observed, that in the Articles of our National Church, and in its Creeds, (where, if anywhere, it might be expected that so important a doctrine would be formally and specifically introduced) *the intercessory work of our Lord is nowhere to be found*. In the *Athanasian Creed*, for instance, it is said, “He (*i. e.* Christ) ascended into heaven, he sitteth on the right hand of the Father, God Almighty, [where *he ever liveth to make intercession for us*. No—but] from whence he shall come to judge the quick and the dead.”

Again, in the *Nicene Creed*, it is said, “He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father, [where *he abideth a Priest continually, to intercede, &c.* No—but] and he shall come again, with glory, to judge both the quick and the dead.”

Again, in what is called the *Apostles’ Creed*, it is said, “The third day he rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty, [*that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for our sins.* No—but] From thence he shall come to judge the quick and the dead.”

Again, in the Hymn, *Te Deum Laudamus*, it is said, “Thou sittest at the right hand of God, in the glory of the Father, [*now to appear in the presence of God for us.* No—but] we believe that thou shalt come to be our Judge.”

Again, in the *Litany*, it is said, “Good Lord, deliver us, by the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation; by thine Agony, and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; [by thy all-efficacious Intercession. No—] and by the coming of the Holy Ghost.”

It may be said, by way of apology, that under the peculiar circumstances of their times, the compilers of the Liturgy were desirous of adhering, as closely as possible, consistently with their attachment to *Protestant Christianity*, to the *Ancient Formularies* of Christian worship; and that they selected what they deemed most valuable, and least exceptionable, from those Formularies, in the compilation of the English Liturgy. It may also be further stated in their defence, that for the reason above stated, they deemed it prudent not to *supply the defects* of the *Ancient Formularies*. But, admitting, that the circumstances of *their* times, *did* furnish the compilers of the *Common Prayer* with an apology for so great an omission, can it be said, with truth, that the circumstances of *our own times* will justify the continuance of it?

It should be added, that among the ninety-six *Collects*, there are but few, in which this leading doctrine of Christianity is noticed. Of the Lessons, appointed to be read on Sunday, those relating to it, of course, occasionally occur with other portions of the Scriptures. It is also recognised in six of the prayers (two of which form a part of the Service for the *Visitation of the Sick*), and in four of the *Collects* (viz. in those for *St. Stephen's Day*, and for the *Twelfth Sunday after Trinity*: that in the *Communion Service*; and in that for the *Burial of the Dead*), the same being offered in the name of our Lord, as "our only Mediator and Advocate," or through his "mediation." It is, also, thus recognised seven or eight times in the prayers appointed to be used in various special Services, such as those of the Lord's Supper, Baptism, &c. &c. *Explicitly*, and *fully*, however, our Lord's office and work, as our High Priest and Intercessor, is nowhere stated throughout the whole Book of *Common Prayer*; and this, notwithstanding it is, perhaps, the *most* important of all the Doctrines of Christianity, and is so *peculiarly suited* to the devotional part of divine worship.

The above-mentioned subject has been thus noticed by the Author, under a conscientious sense of duty, in regard to the spiritual benefit of his brethren, the members of the Church of England; and from an earnest desire that, in respect to every Christian doctrine, that Church may present a faithful and complete transcript of the *Religion of the New Testament*.



